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THE MAHABHARATA

CONDENSED

IN THE POET'S OWN WORDS

CHECKED 1973

Initial

TEXT IN DEVANAGARI AND
ENGLISH TRANSLATION

पुस्तकालय
गुरुकुल कांगड़ी

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THE MAHABHARATA

CONDENSED IN THE POET'S OWN WORDS

BY

PANDIT A. M. SRINIVASACHARIAR

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20339

TRANSLATED

BY

DR. V. RAGHAVAN, M.A., Ph.D.

पुस्तकालय
गुरुकुल कांगड़ी

FOREWORD
BY
PROF. S. RADHAKRISHNAN

20338
9. 3. 2009

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"These most remarkable poems contain almost all the history of ancient India, so far as it can be recovered; together with such inexhaustible details of its political, social and religious life, that the unique Hindu world really stands epitomised in them. . . . . . The stories, songs, and ballads; the histories and genealogies; the nursery tales and religious discourses; the art, the learning, the philosophy, the creeds, the moralities, the modes of thought, the very phrases, sayings, terms of expression and daily ideas of the Hindu people are taken from these poems."—*Sir Edwin Arnold.*

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FOREWORD

WHAT is man? What is his place in the universe? What is his ultimate destiny? What constitutes noble living? Questions like these have been raised from the beginnings of thought. Though the dignity of man is not affected by his inability to answer these questions, it is affected by his indifference to them. Man does not live by bread alone. He desires not only to live but to understand and behave well. To live in a world that makes no sense is intolerable to him. He feels an overwhelming need to explain the universe, to reduce the bewildering diversity of phenomena to some order. Hunger and thirst after righteousness is as much a characteristic of the human mind as hunger and thirst after rationality. Codes of conduct and systems of philosophy which give abstract rules and definitions cannot satisfy these vital needs as art and literature do through their creations which embody high ideals of life and conduct.

Our moral nature owes a great deal of its growth and education to the work of artists.

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Even illiterate people are influenced by it far more profoundly than they know, for art exercises its power over us with or without our consent. When Shelley remarked that "poets are the unacknowledged legislators of the world", he meant that by their works they stir the imagination, move the mind, mould the will, in a word, change our life. Great poets are life changers.

The literature of each generation reflects the turbulence of its times. It often echoes the stress in which it has been conceived. The Mahabharata takes up the orignal saga of the struggle betweeu the Kauravas and the Pandavas and weaves round it a mass of legendary lore and tradition as well as ethical and philosophical material. It describes to us an interesting period of Indian History when the country was parcelled out into little states under warlike kings, rivalling each other in the arts of peace and of war. It gives a just and illuminating account of the Indian genius both in its nobility and greatness and in its tragic weakness and insufficiencies.

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A strange slavery to ideas, hero worshipping and legend creating tendencies, which are still at work with us, are found there in plenty. It was the ambition of the author to take men and women as he found them and give a higher purpose to their lives. He describes the strong passions in the human breast, greed, jealousy, sensuality, addiction to drink, love of gambling, with great truth and terrible power. He yet shows that in the midst of the betrayal of ideals and the pursuit of shams, faith and purpose had not wholly gone out of life.

Apart from the consuming interest of the story for the Indian mind, the imperishable truths contained in it make it valuable for us to-day. Without some knowledge of the old, our knowledge of the new would remain imperfect. Whether we realise it or not, we ourselves are inescapably part of tradition. If we do not know what our tradition is, how can we know what our part in it is? A renaissance is possible only if it means a looking back at and renewal of the ancient spirit and not

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turning backwards and restoring an epoch already lived and over. We must recapture the creative principles of past epochs and apply them in new and complex surroundings. Their results to-day would be wholly strange to any forms they might have taken in ancient times.

One or two illustrations of the valuable lessons which the Mahabharata has burnt into the Indian soul may here be given. Through the characters of Draupadi and Yudhisthira, Nala and Damayanti, Savitri and Satyavan, it emphasises the ancient tradition that the goal of perfection is through the discipline of suffering. The human instinct for justice naturally associates the thought of pain like the inevitability of death with the fact of injustice and wickedness. Pain is the shadow thrown by the dark form of evil. Not always. Pain is the means through which we fashion a better world. It is the inevitable accompaniment of the fuller triumph of the ethical order. The mystery of life is a creative sacrifice. To take another example. Though the Mahabharata describes a society distracted

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by deceit and intrigue and though the story is reeking with war and the spirit of war, the author clearly declares himself against the politics of power and looks upon the state not as an organisation of force but as a partnership in dharma. The modern apostles of the doctrine that the state is an end in itself with no higher duty than to maintain itself will not find support for their views in it. The view that the end of the state is to organise and establish dharma, that its powers are strictly limited by the unalterable laws which it can only enforce, has a greater appeal to the cultivated conscience of our times. *Yato dharmas tato jayah.* Victory waits on righteousness. The author refuses to be stampeded by the transient moods and agitations of the time but approves of the principle that righteousness exalteth a nation.

This volume presents in readable English along with the Sanskrit text a condensed version of the great Epic. Translation has its limits. It vulgarises the original unless the translator is a writer of equal quality to the author. If we make allowance for the

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difficulties incident to the work of translation of ancient classics, it will be conceded that the present translator has achieved his work with remarkable success. To bring out in a handy volume the main incidents and the central teaching of a work of over 90,000 verses, which is of the character of an encyclopædia of life and knowledge, is a task whose difficulty and magnitude can be appreciated only by those who have attempted at one time or other similar undertakings. It is, however, easy to criticise the result and express one's surprise at the omission of certain passages and the inclusion of others. But there is ample justification for the claim that the abridgement represents the main theme of the story as well as its dominant teaching. The entire story is found here in a brief compass and the main incidents are narrated in the same order as in the original. It will be found useful by the modern reader who has little time and less inclination to listen to the whole epic.

S. RADHAKRISHNAN.

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TRANSLATOR'S NOTE

THE great Epic of Mahabharata was composed by Sage Krishna Dvaipayana Vyasa, the grandfather of the heroes of the Epic. He taught his Epic to his son Suka and to his pupils, Vaishampayana and others. King Janamejaya, son of king Parikshit, the grandson of the heroes of the Epic, performed a great sacrifice and during its session, the Epic was recited by Vaishampayana to Janamejaya at the bidding of Vyasa. Subsequently, Sauti recited the Epic, as done by Vaishampayana to Janamejaya, to the Brahman Saunaka and others during a sacrifice performed by Saunaka in the Naimisa forest. The text presented in the following pages is condensed as narrated by Vaishampayana to Janamejaya, with the addition at the beginning of five benedictory lines and eight concluding lines at the end, belonging to Sauti's recital before Saunaka and others. Though Vaishampayana narrates the story all through, the account of the Great War alone is given

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by him as narrated by Sanjaya, the minister and charioteer, to the blind Dhritarashtra. The discourse of Bhishma in the Santi and Anusasana Parvas is given in the original, for the most part, as dialogues between several persons, but the condensed text here has given the discourse as Bhishma himself gave it to Yudhisthira.

The Sanskrit text consequently contains frequent addresses to king Janamejaya, either by mention of his name or by such descriptive attributes as king, hero, scion of the Kurus. All these vocatives are enclosed in brackets in the Sanskrit text and, for obvious reasons, not translated. Similarly the text relating to the Great War contains addresses to Dhritarashtra, by name or by attribute, and also references to him in the second person. The former, the vocatives, are bracketed and left out in the translation and the latter are rendered in the third person and this is indicated in a foot-note. Besides, occasionally the second and further vocatives in the same address occurring in the course of the events of the story (*e.g.*, Udyoga, the

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Lord's Embassy), an additional synonym, where it is not much significant, such 'frequents' as Tada (then), Tatah (afterwards) and Tatra (there), except where they definitely contribute to the sense—these are left untranslated.

An index to the proper names has been added and will, it is hoped, facilitate the understanding of the text.

Every effort has been made to render the English translation both faithful and readable. The translator is grateful to the kindness of those who helped him towards securing these two aims. If he has succeeded, it is due to Mr. K. Balasubrahmania Ayyar, Professors K. A. Nilakanta Sastri and K. Swaminathan who kindly went through the proofs and improved the rendering in many places; and to Professor Mahamahopadhyaya S. Kuppuswami Sastri who gave valuable suggestions. His thanks are due to them all. Finally, his thanks are due to Mr. G. A. Natesan also who has helped him at every stage of his work.

V. RAGHAVAN.

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"Every scene on the shifting stage is a perfect and impressive picture. The tournament of the princes in which Arjun and Karna—the Achilles and Hector of the Indian Epic—first met and each marked the other for his foe; the gorgeous bridal of Draupadi; the equally gorgeous coronation of Yudhisthir and the death of the proud and boisterous Sisupala; the fatal game of dice and the scornful wrath of Draupadi against her insulters; the calm beauty of the forest life of the Pandavs; the cattle-lifting in Matsyaland in which the gallant Arjun threw off his disguise and stood forth as warrior and conqueror; and the Homeric speeches of the warriors in the council of war on the eve of the great contest—each scene of this venerable old Epic impresses itself on the mind of the hushed and astonished reader."—*R. C. Dutt.*

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पुस्तकालय
गुरुकुल कांगड़ी

PUBLISHER'S NOTE

THIS is a companion volume to the Ramayana published a few months ago. The credit of bringing this book out within so short a period is largely due to Pandit Srinivasachariar who has displayed much alacrity, discernment and skill in his difficult task of condensing the mighty epic.

The responsible task of translation was done by Dr. V. Raghavan with considerable zeal and promptitude and a scrupulous anxiety to make the translation faithful as well as readable.

To my old friend Prof. Radhakrishnan, ever busy with his great literary and philosophical pursuits, I am deeply obliged for the inspiring Foreword.

I have during the last forty years been responsible for several publications, political, economic and religious, but I may be permitted to say that I feel most thankful that it has been given to me to bring out

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these versions of the Ramayana and the Mahabharata.

The great Indian Epics 'are wrought into the life of every Indian'. They are indeed a sacred heritage. I trust the two volumes will find their way into thousands of homes as well as schools and colleges.

Nov. 1935. G. A. NATESAN.

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व्यासाय विष्णुरूपाय
व्यासरूपाय विष्णवे ।
नमो वै ब्रह्मनिधये
वासिष्ठाय नमो नमः ॥

नारायणं नमस्कृत्य
नरं चैव नरोत्तमम् ।
देवीं सरस्वतीं व्यासं
ततो जयमुदीरयेत् ॥

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॥ श्रीः ॥

॥ श्रीमन्महाभारतम् ॥

THE MAHABHARATA

——:o:——

॥ आदिपर्व ॥

ADI PARVA

आद्यं पुरुषमीशानं पुरुहूतं पुरुष्टुतम् ।
नमस्कृत्य हृषीकेशं चराचरगुरुं हरिम् ।
प्रवक्ष्यामि मतं कृत्स्नं व्यासस्याद्भुतकर्मणः ॥

Having made obeisance unto Hari, the primeval Being, the Master who is invoked and praised by many, the lord of our senses and the father of all that moves and all that moves not, I shall expound the whole of the thought of Vyasa of wonderful deeds.

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नमो भगवते तस्मै व्यासायामिततेजसे ।
यस्य प्रसादाद् वक्ष्यामि नारायणकथामिमाम्॥

Obeisance unto that divine Vyasa of immense splendour by whose grace I shall relate this story of Narayana.

जयो नामेतिहासोऽयं श्रोतव्यो विजिगीषुणा ॥

This Epic named Jaya must be listened to by him who is desirous of success.

भरतानां महज्जन्म महाभारतमुच्यते ।
भरताद् भारती कीर्तिर्येनेदं भारतं कुलम् ॥

The great nativity and life of the Bharatas is called the Mahabharata. Through Bharata is the glory of the Bharatas; and after Bharata is this lineage named Bharata.

भरतस्यान्वये जाता देवकल्पा महारथाः ।
तेषां प्रतीपो राजाऽऽसीत् सर्वभूतहितस्सदा ॥

Warriors who were almost gods, were born in the line of Bharata. Of them was king Pratipa, always good to all beings.

तपस्तेपे सुतस्यार्थे सभार्यः [कुरुनन्दन] ।
शान्तस्य जज्ञे सन्तानस्तस्मादासीत्स शान्तनुः ॥

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He, along with his wife, performed penance, for the sake of a son. To the Santa (Pratipa in quietude) was born a son to continue the race; and so the son came to be called Santanu.

स्वे च राज्येऽभिषिच्यैनं वनं राजा विवेश ह ॥

Crowning Santanu in his kingdom, the king (Pratipa) retired into the forest.

स राजा शान्तनुर्धीमान् क्षत्रधर्मविशेषवित् ।
वशे चक्रे महीमेको विजित्य वसुधाधिपान् ॥

That wise king Santanu, who knew the kingly code in detail, conquered all kings single-handed, and brought the world under his control.

वयोरूपेण सम्पन्नः पौरुषेण बलेन च ।
स हस्तिनाम्नि धर्मात्मा विहरन् कुरुनन्दनः ।
चचार मृगयाशीलश्शान्तनुर्वनगोचरः ॥

Endowed with the beauty of youth, manliness and strength, the virtuous Santanu, the descendant of Kuru, living happily in Hastinapura, roved (often) hunting in the forests.

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स कदाचित् [महाराज] ददर्श परमां स्त्रियम् ।
यशस्विनी च साऽगच्छच्छान्तनोर्भूतये तदा ॥

He once saw a most excellent woman. That illustrious woman (Ganga) came at that time for Santanu's weal.

गङ्गा—

'भविष्यामि महीपाल महिषी ते वशानुगा ।
वारिता विप्रियं चोक्ता त्यजेयं त्वामसंशयम् ।
एष मे समयो राजन् भज मां त्वं यथेप्सितम् ॥'

Ganga—

"King I shall become thine obedient queen; if I am crossed or told unpleasant words, I will undoubtedly leave you; this is my condition, king! Have me as you desire."

प्रतिज्ञाय तु तत्तस्यास्तथेति मनुजाधिपः ।
आसाद्य शान्तनुश्श्रीमान् मुमुदे योषितां वराम् ॥

Promising her that it shall be so, the beautiful king Santanu rejoiced, having obtained the best of women.

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अष्टावजनयत्पुत्रांस्तस्मादमरसन्निभान् ।
जातं जातं च सा पुत्रं क्षिपत्यम्भसि [भारत] ।
शान्तनुर्धर्मभङ्गाच्च नापृच्छत्तां कथञ्चन ॥

Eight godlike sons she bore to Santanu. As each son was born, she cast him on the water. Lest he should break (his) promise, Santanu questioned her not in any manner.

अष्टमं तु जिघांसन्त्यां चुक्षुभे शान्तनोर्धृतिः ।
अब्रवीद् भरतश्रेष्ठो वाक्यं परमदुःखितः ।
'पुत्रघ्नि सुमहत्पापं संप्राप्तं ते सुगर्हितम्' ॥

But as she was about to kill the eighth, Santanu's firmness was shaken. Greatly dejected, that chief of the Bharatas spoke the words: "Murderess of sons! a very great and despicable sin hath come upon you."

गङ्गा—

'पुत्रकाम न ते हन्मि पुत्रं पुत्रवतां वर ।
जीर्णस्तु मम वासोऽयं यथा स समयः कृतः ।
स्वस्ति तेऽस्तु गमिष्यामि पुत्रं पाहि महाव्रतम्॥'

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Ganga—

"You who are desirous of a son! You, the best of fathers! I do not kill (this) son of yours; but, according to the condition, this life of mine has come to an end; well be it with you; I will go; protect (this) son who will observe a great vow."

एतदाख्याय सा देवी तत्रैवान्तरधीयत ।
स तु देवव्रतो नाम गाङ्गेय इति चाभवत् ॥

Having said this, that divine lady disappeared at that very place. That son was Devavrata, also known as Gangeya, (the son of Ganga).

तयैवं समनुज्ञातः पुत्रमादाय शान्तनुः ।
गुणवन्तं महात्मानं यौवराज्येऽभ्यषेचयत् ॥

Thus permitted by her, Santanu took his son and installed that great and gifted person as heir-apparent.

स तथा सह पुत्रेण रममाणो महीपतिः ।
वर्तयामास वर्षाणि चत्वार्यमितविक्रमः ॥

Living thus happily with his son, the king of immense heroism spent four years.

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स कदाचिद्वनं यातो यमुनामभितो नदीम् ।
समीक्ष्य राजा दाशेयीं कामयामास शान्तनुः॥

Once, going to the forest adjoining the river Yamuna, the king (Santanu) saw a fisherman's daughter and fell in love (with her).

पर्यपृच्छत्ततस्तस्याः पितरं सोऽऽत्मकारणात् ।
स च तं प्रत्युवाचेदं दाशराजो महीपतिम् ॥

For his own sake, he then asked her father (for her hand); and the chief of the fishermen replied to the king:

'समयेन प्रदद्यां ते कन्यामहमिमां नृप ।
न हि मे त्वत्समः कश्चिद् वरो जातु भविष्यति ।
अस्यां जायेत यः पुत्रस्स राजा पृथिवीपते ॥'

"King, I will give this daughter to you on one condition; I can never have a son-in-law equal to you; (but) king! the son born to this woman must be the king."

नाकामयत तं दातुं वरं दाशाय शान्तनुः ।
प्रत्ययाद्धास्तिनपुरं कामोपहतचेतनः ॥

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Santanu did not like to grant the fisherman that boon. Love-mad, he returned to Hastinapura.

विवर्तुं नाशकत्तस्य पिता पुत्रस्य शान्तनुः ।
ततस्स पितुराज्ञाय मतं सम्यगवेक्ष्य च ।
उच्चैःश्रवसमागम्य कन्यां वव्रे पितुस्स्वयम् ॥

Santanu, the father, could not disclose (his love) to his son. Having (however) learnt his father's intention and having thought about it deeply, the son came to Ucchaisravas, the fisherman, and himself requested his daughter for (Santanu) his father.

'अद्यप्रभृति मे दाश ब्रह्मचर्यं भविष्यति ।
अपुत्रस्यापि मे लोका भविष्यन्त्यक्षया दिवि ।
ऊर्ध्वरेता भविष्यामि दाश सत्यं ब्रवीमि ते ॥'

"Fisherman, from to-day, I will be a celibate. Though I become issueless, the imperishable worlds in heaven shall be mine. I tell you in truth, fisherman, I will remain continent."

ददानीत्येव तं दाशो धर्मात्मा प्रत्यभाषत ॥

"I shall give (her)," replied the righteous fisherman.

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ततोऽन्तरिक्षेऽप्सरसो देवाः सर्षिगणास्तदा ।
अभ्यवर्षन्त कुसुमैः भीष्मोऽयमिति चाब्रुवन् ॥

From heaven at that time, the celestial damsels, the gods and the assemblage of sages showered flowers and said: "This man is Bhishma—the terrible one."

अधिरोह रथं मातर्गच्छावस्स्वगृहानिति ।
एवमुक्त्वा तु भीष्मस्तां रथमारोप्य भामिनीम् ।
आगम्य हास्तिनपुरं शान्तनोस्सन्न्यवेदयत् ॥

"Mother, ascend the chariot, we shall proceed to our mansion." Having said so, Bhishma took her in the chariot, reached Hastinapura and offered her to Santanu.

स तेन कर्मणा सूनोः प्रीतस्तस्मै वरं ददौ ।
'त्वत्तो ह्यनुज्ञां संप्राप्य मृत्युः प्रभविताऽनघ' ॥

Pleased with that act of his son, Santanu gave him a boon: "Impeccable soul! only after obtaining your permission shall Death prevail upon you."

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ततो विवाहे निर्वृत्ते सत्यवत्यामजायत ।
वीरश्चित्राङ्गदो नाम वीर्यवान्पुरुषेश्वरः ॥

Then, after the marriage was celebrated, was born to Satyavati (the fisherman's daughter) a heroic son, a warrior and lord of men, named Chitrangada.

अथापरं महेष्वासं सत्यवत्यां सुतं प्रभुः ।
विचित्रवीर्यं राजानं जनयामास वीर्यवान् ॥

The powerful king then begot on Satyavati another son, king Vichitravirya, a great archer.

स्वर्गते शान्तनौ भीष्मश्चित्राङ्गदमरिन्दमम् ।
स्थापयामास वै राज्ये सत्यवत्या मते स्थितः ॥

When Santanu attained to heaven, Bhishma, standing by Satyavati's intention, established Chitrangada, the subduer of enemies, as king.

गन्धर्वराजो बलवांस्तुल्यनामाऽभ्ययात्तदा ।
तेनास्य सुमहद्युद्धं कुरुक्षेत्रे बभूव ह ।
मायाधिकोऽवधीद्वीरं गन्धर्वः कुरुसत्तमम् ॥

At that time, a powerful Gandharva king of the same name came against

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Chitrangada. Between him and Chitrangada, there was a very great battle in Kurukshetra. His superior in deceitful warfare, the Gandharva killed that warrior (Chitrangada), the best of the Kurus.

तस्मिन्पुरुषशार्दूले निहते भूरितेजसि ।
विचित्रवीर्यं च तदा बालमप्राप्तयौवनम् ।
कुरुराज्ये महाबाहुरभ्यषिञ्चदनन्तरम् ॥

When that foremost of men, (Chitrangada) of great prowess, was killed, the powerful Bhishma crowned, in the kingdom of the Kurus in succession to Chitrangada, Vichitravirya, a boy not yet attained to youth at that time.

संप्राप्तयौवनं दृष्ट्वा भ्रातरं धीमतां वरः ।
भीष्मो विचित्रवीर्यस्य विवाहायाकरोन्मतिम् ॥

When he saw that his brother had attained youth, Bhishma, the foremost of the wise, considered Vichitravirya's marriage.

अथ काशिपतेः कन्या वृण्वाना वै स्वयं वरम् ।
भीष्मो विचित्रवीर्याय प्रददौ विक्रमाहृताः ॥

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Then, Bhishma presented to Vichitravirya the daughters of the king of the Kasis, who were (then) choosing their husbands in Svayamvara and whom Bhishma had carried off by his valour.

ज्येष्ठा तासामिदं वाक्यमब्रवीद्धसती तदा ।
'मया सौभपतिः पूर्वं मनसा हि वृतः पतिः' ॥

The eldest of the princesses (Amba) spoke, smiling at that time : "The king of the Saubhas has already in my mind been chosen by me as my husband."

विनिश्चित्य स धर्मज्ञो ब्राह्मणैर्वेदपारगैः ।
अनुजज्ञे तदा ज्येष्ठामम्बां काशिपतेस्सुताम् ॥

Deciding in consultation with Brahmins who were complete masters of the Vedas, Bhishma who knew Dharma, permitted at that time Amba, the eldest daughter of the king of the Kasis (to marry the Saubha king).

अम्बिकाम्बालिके भार्ये प्रादाद् भ्रात्रे यवीयसे॥

(Bhishma) gave Ambika and Ambalika as wives to his younger brother, Vichitravirya.

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तयोः पाणी गृहीत्वा तु रूपयौवनदर्पितः ।
ताभ्यां सह समास्सप्त विहरन्पृथिवीपतिः ।
विचित्रवीर्यस्तरुणो यक्ष्मणा समगृह्यत ॥

Marrying them and enjoying them for seven years, the youthful king Vichitravirya, proud of his beauty and youth, was seized by consumption.

जगामास्तमिवादित्यः कौरव्यो यमसादनम् ॥

And like the sun setting, that descendant of Kuru passed into the abode of Death.

ततस्सत्यवती दीना गाङ्गेयं वाक्यमब्रवीत् ।
'जानामि ते स्थितिं सत्ये परां सत्यपराक्रम ।
यथा ते कुलतन्तुश्च धर्मश्च न पराभवेत् ।
सुहृदश्च प्रहृष्येरंस्तथा कुरु परन्तप '॥

Then, the dejected Satyavati spoke to Bhishma: "I know your great devotion to Truth, you hero of Truth; valorous Bhishma! act in such a manner that neither the continuity of your family nor your Dharma will suffer and that friends, too, will rejoice."

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भीष्मः—

'त्वमेव कुलवृद्धाऽसि गौरवं तु परं त्वयि ।
सोपायं कुलसन्ताने वक्तुमर्हसि नः परम् ॥'

Bhishma—

"You are the eldest of the family; great respect attaches to you; you must tell us the best means for the continuation of the line."

सत्यवती—

'विश्वासात्ते प्रवक्ष्यामि सन्तानाय कुलस्य नः ।
कन्यापुत्रो मम पुरा द्वैपायन इति श्रुतः ।
स नियुक्तो मया व्यक्तमपत्यं जनयिष्यति ॥'

Satyavati—

"Because of my confidence in you and for the continuation of our line, I shall tell you. There is a son known as Dvaipayana born to me long ago, when I was a maiden. Appointed by me, that Dvaipayana will surely beget issue."

महर्षेः कीर्तने तस्य भीष्मः प्राञ्जलिरब्रवीत् ।
'उक्तं भवत्या यच्छ्रेयस्तन्मह्यं रोचते भृशम्' ॥

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At the mention of that great sage, Bhishma joined his hands in respect and said: "The good course that you have mentioned appeals to me strongly."

ततस्तस्मिन्प्रतिज्ञाते भीष्मेण [कुरुनन्दन] ।
प्रादुर्बभूवाविदितो व्यासो वचनमब्रवीत् ।
'भवत्या यदभिप्रेतं तदहं कर्तुमागतः' ॥

When it was accepted by Bhishma, Vyasa manifested himself unperceived and said (to his mother, Satyavati): "I have come to carry out your intention."

जज्ञिरे देवगर्भाभाः कुरुवंशविवर्धनाः ।
धृतराष्ट्रश्च पाण्डुश्च विदुरश्च महामतिः ॥

Like sons of gods, continuers of the Kuru dynasty were born, Dhritarashtra, Pandu and the lofty-minded Vidura.

जन्मप्रभृति भीष्मेण पुत्रवत्परिपालिताः ।
संस्कारैस्संस्कृतास्ते तु समपद्यन्त यौवनम् ॥

Protected like his own sons by Bhishma from their birth, and purified by rites, they attained youth.

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भीष्मेण राजा कौरव्यो धृतराष्ट्रोऽभिषेचितः ।
अमात्यो मनुजेन्द्रस्य [भीष्मेण] विदुरः कृतः ।
त्रिषु लोकेषु न त्वासीत् कश्चिद्विदुरसंमितः ॥

Dhritarashtra, the descendant of Kuru, was crowned king by Bhishma; and Vidura was made the king's minister. There was none equal to Vidura in all the three worlds.

धृतराष्ट्रस्त्वचक्षुष्ट्वाद् राज्यं न प्रत्यपद्यत ।
पारशवत्वाद् विदुरो, राजा पाण्डुर्बभूव ह ॥

But, being blind, Dhritarashtra did not accept the kingdom; being of mixed caste, Vidura did not; Pandu became king.

कदाचिदथ गाङ्गेयस्सर्वनीतिमतां वरः ।
विदुरं धर्मतत्त्वज्ञं वाक्यमाह यथोचितम् ॥

Once Bhishma, the foremost among prudent men, appropriately said these words to Vidura who knew the principles of Dharma:

'श्रूयते यादवी कन्या स्वनुरूपा कुलस्य नः ।
सुबलस्यात्मजा चैव तथा मद्रेश्वरस्य च ॥

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"We hear that there is a Yadava maiden, suited to our family, and a daughter of Subala, and also a daughter of the king of the Madras.

'कुलीना रूपवत्यश्च ताः कन्याः पुत्र सर्वशः ।
उचिताश्चैव सम्बन्धे तेऽस्माकं क्षत्रियर्षभाः ॥

"My son, all the (three) maidens are of good lineage and beautiful. Those kings also are fit for matrimonial alliance with us.

'मन्ये वरयितव्यास्ता इत्यहं धीमतां वर ।
सन्तानार्थं कुलस्यास्य यद्वा विदुर मन्यसे ॥'

"O, you best among the wise, I think these maidens should be sought as brides for the continuity of this line. What do you think, Vidura?"

विदुरः—

'भवान् पिता भवान्माता भवान्नः परमो गुरुः ।
तस्मात्स्वयं कुलस्यास्य विचार्य कुरु यद्धितम्॥'

Vidura—

"You are our father, mother and greatest preceptor. Therefore, whatever may be for the good of this house, you yourself consider and do."

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ततो गान्धारराजस्य पुत्रः शकुनिरभ्ययात् ।
स्वसारं धृतराष्ट्राय ददौ परमसत्कृताम् ॥

Then, Sakuni, the son of the king of the Gandharas (Subala), came and gave in marriage to Dhritarashtra his most honoured sister (Gandhari).

शूरो नाम यदुश्रेष्ठो वसुदेवपिताऽभवत् ।
तस्य कन्या पृथा नाम रूपेणाप्रतिमा भुवि ॥
तस्या विवाहमकरोत्कुन्त्याः पाण्डोर्महीपतिः ॥

There was the chief of the Yadus, named Sura, the father of Vasudeva. He had a daughter, Pritha by name, unequalled in beauty in the world. King (Kuntibhoja, her adopted father) celebrated the marriage of Kunti (Pritha) with Pandu.

ततः [शान्तनवो] भीष्मो ययौ मद्रपतेः पुरम् ।
स तां माद्रीमुपादाय प्रविष्टो गजसाह्वयम् ।
जग्राह विधिवत्पाणिं माद्र्याः पाण्डुर्नराधिपः ॥

Bhishma then went to the city of the king of the Madras and entered Hastinapura, bringing with him Madri, (the Madra princess). King Pandu married Madri, in the manner prescribed.

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ततस्स कौरवो राजा विहृत्य त्रिदशा निशाः ।
जिगीषया महीं पाण्डुर्निरक्रामत्पुरात् [प्रभो] ॥

Living then in happiness for thirty nights, king Pandu issued forth from the city, desiring to conquer the world.

तेन ते निर्जितास्सर्वे पृथिव्यां सर्वपार्थिवाः ।
तमेकं मेनिरे शूरं देवेष्विव पुरन्दरम् ॥

Defeated by him, all the kings of the world regarded him as the only warrior, like Indra among the gods.

संप्रयुक्तस्तु कुन्त्या च माद्र्या च [भरतर्षभ] ।
जिततन्द्रिस्तदा पाण्डुर्बभूव वनगोचरः ॥

Along with Kunti and Madri, the active Pandu went out to the forest (hunting).

अथ पारशवीं कन्यां देवकस्यापगासुतः ।
विवाहं कारयामास विदुरस्य महामतेः ॥

Then, Bhishma, the son of river Ganga, married the daughter of king Devaka by a Sudra wife to the lofty-minded Vidura.

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तस्यां चोत्पादयामास विदुरः [कुरुनन्दन] ।
पुत्रान्विनयसम्पन्नान् आत्मनस्सदृशान्गुणैः ॥

And on her, Vidura begot sons endowed with modesty, his own equals in virtues.

गान्धार्यामाहिते गर्भे पाण्डुरम्बालिकासुतः ।
अपत्यार्थे कृतमना इदं वचनमब्रवीत् ॥

When Gandhari conceived, Pandu, the son of Ambalika, who was intent on offspring, said these words:

'चतुर्भिर्ऋणवानित्थं जायते मनुजो भुवि ।
ऋषिदेवमनुष्याणामृणान्मुक्तोऽस्मि धर्मतः ।
पितृणां तु न मुक्तोऽस्मि तच्च तेभ्यो विशिष्यते॥

"Man is thus born on earth, a four-fold debtor. By doing my duties, I am released from the debts to the Seers, the gods and the people; but I am not released from the debt to the ancestors; and that debt is greater than those (other debts).

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'अपत्यं नाम लोकेषु प्रतिष्ठा धर्मसंहिता ।
इति कुन्ति विदुर्धीराः शाश्वतं धर्मवादिनः ॥'

"Offspring is an everlasting and virtuous glory in (all) the worlds; Kunti, so do the wise exponents of virtue consider for all time."

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प्रत्युवाच वरारोहा भर्तुः प्रियहिते रता ॥

That Kunti of shapely body, delighting in doing that which was pleasing and good to her lord, replied:

'पितृवेश्मन्यहं बाला नियुक्ताऽतिथिपूजने ।
उग्रं पर्यचरं तत्र ब्राह्मणं संशितव्रतम् ॥

"As a girl, I was enjoined in my father's house to attend upon the guests. There, I served a fierce Brahmin of severe austerities."

'स मेऽभिचारसंयुक्तमाचष्ट भगवान्वरम् ।
मन्त्रं त्विदं च मे प्रादात् तस्य कालोऽयमागतः॥

"That venerable Brahmin gave me a boon together with the power to bring the gods in person. He gave me this Mantra also and the time for its use has come.

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'अनुज्ञाता त्वया देवमाह्वयेयमहं नृप ।
अनपत्यकृतं यस्ते शोकं वीर विनेष्यति ॥

"Permitted by you, O heroic king!' I will invoke a god who will remove your sorrow in having no children."

पाण्डुना समनुज्ञाता धर्मस्यावाहने तदा ।
आजुहाव ततो धर्मं सुषाव प्रवरं सुतम् ॥

Permitted at that time by Pandu to invoke god Dharma, Kunti then invoked god Dharma and gave birth to an excellent son.

जातमात्रे सुते तस्मिन् वागुवाचाशरीरिणी ।
'एष धर्मभृतां श्रेष्ठो भविष्यति नरोत्तमः ।
युधिष्ठिर इति ख्यातः पाण्डोः प्रथमजस्सुतः'॥

As soon as that son was born, an incorporeal voice said: "This, the first son of Pandu, famed as Yudhisthira, will become most eminent among the righteous and greatest of all men."

धार्मिकं च सुतं दृष्ट्वा पाण्डुः कुन्तीमथाब्रवीत् ।
'वायुमावाहयस्वेति स देवो बलवत्तरः' ॥

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And seeing the righteous son, Pandu then told Kunti: " Invoke Vayu; that god is mightier."

तथोक्तवति सा काले वायुमेवाजुहाव ह ।
तस्यां जज्ञे महावीर्यो भीमो भीमपराक्रमः ॥

When he said so, she invoked Vayu at the proper time and Bhima of great heroism and terrible valour was born of her.

तमप्यतिबलं जातं वागुवाचाशरीरिणी ।
सर्वेषां बलिनां श्रेष्ठो जातोऽयमिति [भारत] ॥

And of that son of surpassing strength born also, an incorporeal voice said: " The greatest of all men of strength has been born."

इदं चाद्भुतमत्रासीज्जातमात्रे वृकोदरे ।
यदङ्कात्पतितो मातुश्शिलां गात्रैरचूर्णयत् ॥

And as soon as Vrikodara (Bhima) was born, there happened this miracle: falling from the lap of his mother, (the child), with his limbs, reduced to dust the stone (underneath).

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यस्मिन्नहनि भीमस्तु जज्ञे भीमपराक्रमः ।
तामेव रात्रिं पूर्वां तु जज्ञे दुर्योधनो नृपः ॥

On the night preceding the day on which that Bhima of terrible valour was born, king Duryodhana was born.

स जातमात्र एवाथ धृतराष्ट्रसुतो [नृप] ।
रासभारावसदृशं रुराव च ननाद च ॥

As soon as he was born, that son of Dhritarashtra brayed like an ass.

लक्षयित्वा निमित्तानि तानि घोराणि सर्वशः ।
अब्रुवन्ब्राह्मणा [राजन्] विदुरश्च महामतिः ॥

Observing those terrible omens all around, the Brahmins (of the court) and the wise Vidura said (to Dhritarashtra):

'व्यक्तं कुलान्तकरणो भवितैष सुतस्तव ।
तस्य शान्तिः परित्यागे गुप्तावपनयो महान् ॥

"It is clear, this son of yours is going to be the cause of the annihilation of the race; peace can be secured by abandoning him; great will be the impolicy in keeping him.

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'न केवलं कुलस्यान्तं क्षत्रियान्तं करिष्यति ।
त्यजैनमेकं शान्तिं चेत् कुलस्येच्छसि भारत ॥'

"Scion of Bharata! not only of the family, but of all Kshatriyas, will he cause the end. Sacrifice this one individual, if you desire peace for your house."

स तथा विदुरेणोक्तस्तैश्च सर्वैर्द्विजोत्तमैः ।
न चकार तथा राजा पुत्रस्नेहसमन्वितः ॥

(Though) told so by Vidura and all those great Brahmins, the king in his affection for the son, failed to act accordingly.

ततः पुत्रशतं पूर्णं धृतराष्ट्रस्य [पार्थिव] ।
अह्नां शतेन संजज्ञे कन्या चैका शताधिका ।
युयुत्सुश्च महातेजा वैश्यापुत्रः प्रतापवान् ॥

Then, a full century of sons was born to Dhritarashtra in a century of days; and over and above that century of sons, a single daughter; also, a powerful and valorous son named Yuyutsu to a Vaisya wife of Dhritarashtra.

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सर्वेषामनुरूपाश्च कृता दारा [महीपते] ।
दुश्शलां चापि समये धृतराष्ट्रो नराधिपः ।
जयद्रथाय प्रददौ विधिना [भरतर्षभ] ॥

And, wives suitable to all of them, were married. In the proper time, and in the manner prescribed, king Dhritarashtra gave his daughter Dussala in marriage to Jayadratha (the king of the Sindhus).

जाते बलवतां श्रेष्ठे पाण्डुश्चिन्तापरोऽभवत् ।
कथमन्यो मम सुतो लोके श्रेष्ठो भवेदिति ॥

After that greatest of the strong, (Bhima), had been born, Pandu began to think of how there might be for him another son who would be the greatest person in the world.

ततः पाण्डुर्महाराजो मन्त्रयित्वा महर्षिभिः ।
दिदेश कुन्त्याः कौरव्यो व्रतं सांवत्सरं शुभम् ॥

Consulting then the great sages, king Pandu of the Kuru line directed Kunti to observe an auspicious vow for a year.

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अथाजगाम देवेन्द्रो जनयामास चार्जुनम् ॥

Then came the king of the gods, Indra, and gave birth to Arjuna.

जातमात्रे कुमारे तु वागुवाचाशरीरिणी ।
'कार्तवीर्यसमः कुन्ति शिवतुल्यपराक्रमः ।
तथा विष्णुसमः प्रीतिं वर्धयिष्यति तेऽर्जुनः' ॥

As soon as that son was born, an incorporeal voice said: "Kunti! equal to Kartavirya, equal to Siva in valour and equal to Vishnu, (this) Arjuna will increase your happiness."

ततः कुन्तीं पुनः पाण्डुर्विविक्त इदमब्रवीत् ।
'अनुगृह्णीष्व कल्याणि मद्रराजसुतामपि' ॥

Then Pandu said this to Kunti in private: "Fortunate lady! bless the daughter of the Madra king also."

एवमुक्ताऽब्रवीन्माद्रीं सकृच्चिन्तय दैवतम् ।
ततो माद्री विचार्यैका जगाम मनसाऽश्विनौ ॥

So told, (Kunti) asked Madri to meditate once on some deity. Then, after deliberation and alone, Madri meditated on the Asvins.

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तावागम्य सुतौ तस्यां जनयामासतुर्यमौ ।
नकुलं सहदेवं च रूपेणाप्रतिमौ भुवि ॥

They two appeared and begot on her twin-sons, Nakula and Sahadeva, unequalled in the world in beauty.

तथैव तावपि यमौ वागुवाचाशरीरिणी ।
सत्त्वरूपगुणोपेतौ भवतोऽत्यश्विनाविति ॥

In the same manner (as before), an incorporeal voice told of those twins also: "These two, endowed with qualities of strength and beauty, surpass the Asvins."

ततस्तु वृष्णयस्सर्वे वसुदेवपुरोगमाः ।
पाण्डोः पुत्रागमं श्रुत्वा सर्वे हर्षसमन्विताः ॥

Then, all the Vrishnis, headed by Vasudeva, rejoiced on hearing of the birth of sons to Pandu.

ते च पञ्चशतं चैव कुरुवंशविवर्धनाः ।
सर्वे ववृधिरेऽल्पेन कालेनाप्स्विव पङ्कजाः ॥

These five and the hundred scions of the Kuru house grew up in a short time, like lotuses on the waters.

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सुपुष्पितवने काले कदाचिन्मधुमाधवे ।
भूतसंमोहने राजा सभार्यो व्यचरद्वनम् ॥

Once, in spring-time when forests were in full bloom and (all) beings were entranced, king Pandu wandered in the forest with this wife.

तं माद्र्यनुजगामैका वसनं बिभ्रती शुभम् ।
तत एनां बलाद्राजा निजग्राह रहोगताम् ॥

Wearing bright attire, Madri, herself alone, was following him. The king then seized her forcibly in private.

स तया सह संगम्य युयुजे कालधर्मणा ॥

Uniting with her, Pandu died.

ततो माद्र्यब्रवीद् [राजन्] आर्ता कुन्तीमिदं वचः।
'नाहं त्वमिव पुत्राणां समर्था धारणे तथा ।
साऽहं भर्तारमन्विष्ये देवी मामनुमन्यताम्' ॥

Sorrow-stricken, Madri then told Kunti these words: "I am not so capable as you are of fostering sons. I therefore follow (my) husband; let your ladyship give me leave."

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मूर्ध्न्युपाघ्राय वहुशः पार्थानात्मसुतौ तदा ।
हस्ते युधिष्ठिरं गृह्य माद्री वाक्यमभाषत ॥

Kissing the sons of Kunti and her own two sons many times on their foreheads and taking Yudhisthira's hand, Madri spoke these words:

'कुन्ती माता अहं धात्री युष्माकं तु पिता मृतः ।
युधिष्ठिरः पिता ज्येष्ठश्चतुर्णां धर्मतस्सदा ॥

"Kunti is your mother; I am your nurse; your father is dead. According to Dharma, Yudhisthira, the eldest, is the father for you four for all time.

'वृद्धाद्युपासनासक्तास्सत्यधर्मपरायणाः ।
तादृशा न विनश्यन्ति नैव यान्ति पराभवम् ।
तस्मात्सर्वं कुरुध्वं वै गुरुवृत्तिमतन्द्रिताः ॥'

"Such as are devoted to the service of their elders and adhere to Truth and Right, never come to grief, never get humiliation. Therefore, all of you, serve your elder diligently."

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नमस्कृत्य चिताग्निस्थं धर्मपत्नी नरर्षभम् ।
मद्रराजसुता तूर्णमन्वारोहद्यशस्विनी ॥

Bowing to that best of men, Pandu, lying then on the funeral pyre, his devoted wife, the distinguished daughter of the Madra king, mounted the pyre quickly.

पाण्डोरुपरमं दृष्ट्वा देवकल्पा महर्षयः ।
भीष्माय पाण्डवान्दातुं तानादाय प्रतस्थिरे ॥

Seeing the death of Pandu, the godlike sages (in the forest there) set out, taking the sons of Pandu, to entrust them to Bhishma.

ततः क्षत्ता च भीष्मश्च व्यासो राजा च बन्धुभिः ।
ददुश्श्राद्धं तदा पाण्डोर्भोजयित्वा सहस्रशः ॥

Then, Vidura, Bhishma, Vyâsa and Dhritarashtra, along with their relatives, offered the manes' obsequial oblation to Pandu, and feasted people by thousands.

अथाप्तवन्तो वेदोक्तान् संस्कारान्पाण्डवास्तदा ।
धार्तराष्ट्रैश्च सहिताः क्रीडन्तो मुदितास्सुखम् ॥

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Undergoing then the purificatory rites mentioned in the Vedas, the sons of Pandu lived happily, playing in joy along with the sons of Dhritarashtra.

बालक्रीडासु सर्वासु विशिष्टास्तेजसाऽभवन् ॥

In all juvenile sports, the sons of Pandu distinguished themselves by their might.

शतमेकोत्तरं तेषां कुमाराणां महौजसाम् ।
एक एव निगृह्णाति नातिकृच्छ्राद्वृकोदरः ॥

Those hundred and one sons of great valour (of Dhritarashtra), Bhima overpowers single handed, without much difficulty.

ततो बलमतिख्यातं धार्तराष्ट्रः प्रतापवान् ।
भीमसेनस्य तज्ज्ञात्वा दुष्टभावमदर्शयत् ।
नित्यमेवान्तरप्रेक्षी भीमस्यासीन्महात्मनः ॥

Knowing then the very celebrated strength of Bhimasena, the powerful son of Dhritarashtra (Dhuryodhana) showed evil feelings. He was always on the look out for an opportune moment to harm the mighty Bhima.

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प्रमाणकोट्यां संसुप्तं गङ्गायां प्राक्षिपज्जले ।
उदतिष्ठद्बलाद् भूयस्तत्रैव प्रास्वपद्बली ॥

He threw into the water Bhima who was sleeping at (the place called) Pramanakoti on the Ganges; but the mighty Bhima emerged by virtue of his strength and slept again in the same place.

सुप्तं चापि पुनस्सर्पैस्तीक्ष्णदंष्ट्रैर्महाविषैः ।
कुपितैर्दंशयामास प्रबुद्धस्तानपोथयत् ॥

And again, as Bhima was sleeping, Duryodhana caused furious, highly-poisonous and sharp-toothed serpents to bite him; but waking up, Bhima killed all the serpents.

वलनेन सहामन्त्र्य सौवलस्य मते स्थितः ।
भोजने भीमसेनस्य ततः प्राक्षेपयद्विषम् ।
तच्चापि भुक्त्वाऽजरयदविकारो वृकोदरः ॥

Plotting with (an ally) Valana and in accordance with (his uncle) Sakuni's advice, Duryodhana then caused poison to be thrown into Bhima's food. And that also, Bhima ate and digested without being affected.

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पाण्डवा ह्यपि तत्सर्वं प्रत्यजानन्नरिन्दमाः ।
उद्भावनमकुर्वन्तो विदुरस्य मते स्थिताः ॥

And the Pandavas themselves who could subdue their enemies, knew all this, but abiding by Vidura's advice, they did not reveal their awareness.

ततो द्रोणः पाण्डुपुत्रानस्त्राणि विविधानि च ।
ग्राहयामास दिव्यानि मानुषाणि च वीर्यवान् ॥

The valorous Drona then taught the sons of Pandu (the use of) manifold missiles, divine and human.

राजपुत्रास्तथा चान्ये समेत्य [भरतर्षभ] ।
अभिजग्मुस्ततो द्रोणमस्त्रार्थे द्विजसत्तमम् ॥

Other princes also approached in large numbers that best of Brahmins, Drona, for (learning) the (use of) missiles.

स्पर्धमानस्तु पार्थेन सूतपुत्रोऽत्यमर्षणः ।
अभ्ययात्स ततो द्रोणं धनुर्वेदचिकीर्षया ॥

Vying with Arjuna, Karna, the very irascible son of the Charioteer (named Adhiratha), approached Drona then for learning the science of archery.

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सर्वेषामेव शिष्याणां बभूवाभ्यधिकोऽर्जुनः।
अर्जुनः परमं यत्नमातिष्ठद्गुरुपूजने।
अस्त्रे च परमं योगम्, आह चैनं पुनर्गुरुः।
'भविता त्वत्समो नान्यः पुमान् लोके धनुर्धरः'॥

Arjuna was far superior to all other pupils; he took the greatest effort in the service of his preceptor and had the utmost concentration on the practising of the missiles. And his teacher told him again: "There shall be no archer equal to you in the world."

कृतास्त्रान् धार्तराष्ट्रांश्च पाण्डुपुत्रांश्च [भारत]।
दृष्ट्वा द्रोणोऽब्रवीद् [राजन्] धृतराष्ट्रं जनेश्वरम्॥

Seeing the sons of Dhritarashtra and the sons of Pandu trained well in missiles, Drona told king Dhritarashtra:

'राजन् संप्राप्तविद्यास्ते कुमाराः कुरुसत्तम।
ते दर्शयेयुस्स्वां शिक्षां [राजन्] अनुमते तव॥

"King, your sons have become fully educated; O best of the Kurus! with your permission, they would exhibit what they have learnt."

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ततो राजानमामन्त्र्य विदुरानुमतोऽपि हि ।
भारद्वाजो महाप्राज्ञो मापयामास मेदिनीम् ॥

Taking then the permission of the king and permitted by Vidura also, the very wise Drona laid out the ground (for the tournament).

अवघुष्टं पुरं चापि तदर्थं [भरतर्षभ] ।
प्रेक्षागारं सुविहितं चक्रुस्ते तस्य शिल्पिनः ॥

There was proclamation in the city for that purpose. The architects of Dhritarashtra built (in the ground) a well planned amphitheatre.

तस्मिंस्ततोऽहनि प्राप्ते राजा ससचिवस्तदा ।
शातकुम्भमयं दिव्यं प्रेक्षागारमुपागमत् ॥

Then, when the day of the tournament came off, king Dhritarashtra, accompanied by his minister, came to that excellent golden amphitheatre.

स्त्रियश्च राज्ञस्सर्वास्तास्सप्रेष्यास्सपरिच्छदाः ।
हर्षादारुरुहुर्मञ्चान् मेरुं देवस्त्रियो यथा ॥

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And all the ladies of the court, with their servants and retinue, ascended the galleries with joy, like celestial damsels ascending Mount Meru.

प्रवादितैश्च वादित्रैर्जनकौतूहलेन च ।
महार्णव इव क्षुब्धस्समाजस्सोऽभवत्तदा ॥

What with the musical instruments played and what with the eagerness of the people, the congregation on that occasion was tumultuous like a great ocean.

ततश्शुक्लाम्बरधरः शुक्लयज्ञोपवीतवान् ।
रङ्गमध्यं तदाचार्यस्सपुत्रः प्रविवेश ह ॥

Then, clad in white cloth and wearing a white upper garment left to right across the body, the preceptor entered into the centre of the arena along with his son.

ततो बद्धाङ्गुलित्राणा विविशुर्भरतर्षभाः ।
चक्रुः पूजां यथान्यायं द्रोणस्य च कृपस्य च ॥

With finger-bands, the heroes of the Bharata race then entered. In accordance with propriety, they worshipped Drona and Kripa.

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द्रोणेन समनुज्ञाता गृह्य शस्त्रं परन्तपाः ।
ज्याघोषं तलघोषं च कृत्वा भूतान्यमोहयन् ॥

Permitted by Drona, the valorous boys took their arms and stupefied all beings with the twang of their bow-strings and the sound of their palm-beats on their bodies.

अनुज्येष्ठं च ते तत्र युधिष्ठिरपुरोगमाः ।
चक्रुरस्त्रं महावीर्याः कुमाराः परमाद्भुतम् ॥

In the order of their age, those very heroic youths headed by Yudhisthira performed great wonders with their weapons in the arena there.

लाघवं सौष्ठवं शोभां स्थिरत्वं दृढमुष्टिताम् ।
ददृशुस्तत्र सर्वेषां प्रयोगं खड्गचर्मणोः ॥

People witnessed there the agility, skill, beauty, firmness, grip, and the actions of the swords and shields of all the princes.

अथ तौ नित्यसंहृष्टौ सुयोधनवृकोदरौ ।
अवतीर्णौ गदाहस्तावेकशृङ्गाविवाचलौ ।
चेरतुर्मण्डलगतौ समदाविव कुञ्जरौ ॥

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Then, those two eternal rivals, Duryodhana and Bhima, looking like two single-peaked mountains, entered with maces in their hands. Like rutting elephants, they moved, wheeling round and round.

कुरुराजे हि रङ्गस्थे भीमे च बलिनां वरे ।
पक्षपातकृतस्नेहस्स द्विधेवाभवज्जनः ॥

When Duryodhana, the king of the Kurus, and Bhima, the greatest of men of strength, were in the arena, the people assembled there became as if split in twain, with partisan attachment.

जय हे कुरुराजेति जय हे भीम इत्युत ।
पुरुषाणां सुविपुलाः प्रणादास्सहसोत्थिताः ॥

"Victory to you, king of the Kurus! Victory to you, Bhima!": thus arose, all on a sudden, the very loud shouts of the people.

ततस्तावुद्यतगदौ गुरुपुत्रेण वारितौ ॥

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Those two, Duryodhana and Bhima, having their maces uplifted, were then separated by Asvatthaman, the son of their teacher.

ततो रङ्गाङ्गणगतो द्रोणो वचनमब्रवीत्।
यो मे पुत्रात्प्रियतरस्स पार्थो दृश्यतामिति ॥

Standing in the arena, Drona then spoke: "Behold Arjuna, dearer to me than my son."

आचार्यवचनेनाथ कृतस्वस्त्ययनो युवा ।
काञ्चनं कवचं बिभ्रत् प्रत्यदृश्यत फाल्गुनः ॥
ततस्सर्वस्य रङ्गस्य समुत्पिञ्जलकोऽभवत् ॥

Blessed with those words of his preceptor, the youthful Arjuna appeared, wearing a golden armour; then there was a stir of joy in the whole amphitheatre.

'एष कुन्तीसुतश्श्रीमान् एष मध्यमपाण्डवः ।
एषोऽस्त्रविदुषां श्रेष्ठ एष धर्मभृतां वरः' ॥
इत्येवं तुमुला वाचश्शुश्रुवुः प्रेक्षकेरिताः ॥

"This is the glorious son of Kunti; this is the middle-born son of Pandu; he

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is the greatest of the masters of weapon, the most eminent of those who uphold righteousness." Thus were heard the tumultuous voices of the spectators.

दर्शयामास बीभत्सुराचार्यायास्त्रलाघवम् ॥

Arjuna exhibited to his teacher his dexterity with the weapons.

ततस्समाप्तभूयिष्ठे तस्मिन् कर्मणि [भारत] ।
सहजं कवचं बिभ्रत् कुण्डलोद्योतिताननः ।
विवेश रङ्गं विस्तीर्णं कर्णः परपुरञ्जयः ।
सधनुर्बद्धनिस्त्रिंशः पादचारीव पर्वतः ॥

Then, when Arjuna's performance was almost finished, there entered the spacious arena, like a mountain on feet, the valorous Karna, wearing the armour with which he was born, his face lit by ear-rings, with a bow (in his hand) and a sword tied (to his waist).

स निरीक्ष्य महाबाहुस्सर्वतो रङ्गमण्डलम् ।
प्रणामं द्रोणकृपयोर्नात्यादृतमिवाकरोत् ॥

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Looking round the amphitheatre, that Karna of mighty arm made a bow, as if not very respectfully, to Drona and Kripa.

स समाजजनस्सर्वो निश्चलस्थिरलोचनः ।
कोऽयमित्यागतक्षोभः कौतूहलपरोऽभवत् ॥

All the people assembled there became motionless, looking steadfast, excited to know who he was and full of curiosity.

सोऽब्रवीन्मेघगम्भीरस्वरेण वदतां वरः ।
'पार्थ यत्ते कृतं कर्म विशेषवदहं ततः ।
करिष्ये पश्यतां नृणां माऽऽत्मना विस्मयं गमः'॥

That excellent speaker, Karna, said in a voice deep as thunder : "Arjuna! that which you have done, I shall do better before these men; pride not thyself."

असमाप्ते ततस्तस्य वचने [वदतां वर] ।
यन्त्रोत्क्षिप्त इवोत्तस्थौ क्षिप्रं वै सर्वतो जनः ॥

Then, before Karna's speech was finished, the people around rose up suddenly as if flung upwards by a machine.

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प्रीतिश्च [मनुजव्याघ्र] दुर्योधनमुपाविशत् ।
ह्रीश्च क्रोधश्च बीभत्सुं क्षणेनान्वाविवेश ह ॥

Delight filled Duryodhana, and instantaneously shame and anger possessed Arjuna.

ततो द्रोणाभ्यनुज्ञातः कर्णः प्रियरणस्सदा ।
यत्कृतं तत्र पार्थेन तच्चकार महाबलः ॥

Permitted by Drona, that mighty Karna, the eternal lover of war, performed what Arjuna had done in the tournament.

अथ दुर्योधनस्तत्र भ्रातृभिस्सह [भारत] ।
कर्णं परिष्वज्य मुदा ततो वचनमब्रवीत् ॥

Accompanied by his brothers, Duryodhana embraced Karna there in exultation and then said :

'स्वागतं ते महाबाहो दिष्ट्या प्राप्तोऽसि मानद ।
भुङ्क्ष्व भोगान्मया सार्धं बन्धूनां प्रियकृद्भव ।
दुर्हृदां कुरु सर्वेषां मूर्ध्नि पादमरिन्दम ॥'

"Welcome to you, O warrior of mighty arm! you who have given us prestige!

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it is fortunate that you have come. Enjoy pleasures with me and be doing good to my kinsmen. You subduer of enemies! place your foot on the heads of all foes."

ततः क्षिप्तमिवात्मानं मत्वा पार्थोऽभ्यभाषत ।
'अनाहूतोपसृष्टानामनाहूतोपजल्पिनाम् ।
ये लोकास्तान् हतः कर्ण मया त्वं प्रतिपत्स्यसे'॥

Thinking himself insulted, Arjuna then spoke: "The worlds of those who come uninvited and speak uninvited, you Karna, slain by me, shall reach."

ततो द्रोणाभ्यनुज्ञातः पार्थः परपुरञ्जयः ।
भ्रातृभिस्त्वरयाऽऽश्लिष्टो रणायोपजगाम तम्॥

Permitted then by Drona, Arjuna, the conqueror of enemies' cities, hastily embraced by his brothers, approached Karna for a fight.

ततो दुर्योधनेनापि सभ्रात्रा समरोद्यतः ।
परिष्वक्तस्स्थितः कर्णः प्रगृह्य सशरं धनुः ॥

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Then, Karna, embraced by Duryodhana along with his brothers, stood ready for fight, taking the bow with the arrow.

धार्तराष्ट्रा यतः कर्णस्तस्मिन्देशे व्यवस्थिताः ।
भारद्वाजः कृपो भीष्मो यतः पार्थस्ततोऽभवन् ॥

Where Karna was, there the sons of Dhritarashtra stood; where Arjuna was, there Drona, Kripa and Bhishma.

द्विधा रङ्गस्समभवत् स्त्रीणां द्वैधमजायत ॥

The stadium became divided into two; division came among the ladies.

तावुद्यतमहाचापौ कृपश्शारद्वतोऽब्रवीत् ॥

Kripa, son of Saradvat, addressed those two, Arjuna and Karna, who had taken up their great bows:

'अयं पृथायास्तनयः कनीयान् पाण्डुनन्दनः ।
कौरवो भवता सार्धं द्वन्द्वयुद्धं करिष्यति ॥

"(Karna!), this younger son of Pandu, born of Kunti and the scion of the Kuru line, shall fight a duel with you.

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'त्वमप्येवं महाबाहो मातरं पितरं कुलम् ।
कथयस्व नरेन्द्राणां येषां त्वं कुलभूषणम् ॥
ततो विदित्वा पार्थस्त्वां प्रतियोत्स्यति वा न वा॥'

"O Karna of mighty arm, you also announce in the same manner your mother, father, lineage and those kings of whose dynasty you are the ornament. Learning these, Arjuna will then either fight with you or not."

ततो राजानमामन्त्र्य गाङ्गेयं च पितामहम् ॥
अर्होऽयमङ्गराज्यस्येत्यभिषिक्तो महाबलः ॥

Then, after consulting king Dhritarashtra and (their) grandfather Bhishma, Duryodhana said: "This Karna deserves the kingdom of the Angas"; the mighty warrior (Karna) was (then) crowned (as the king of the Angas).

उवाच कौरवं [राजन्] वचनं स वृषस्तदा ।
'अस्य राज्यप्रदानस्य सदृशं किं ददानि ते' ॥

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At that time, Karna told Duryodhana: "What shall I give you to equal this gift of a kingdom?"

अत्यन्तं सख्यमिच्छामीत्याह तं स सुयोधनः ।
हर्षाच्चोभौ समाश्लिष्य परां मुदमवापतुः ॥

"Friendship unto the very end, I would have," said Duryodhana to him. Clasping each other in glee, the two went into raptures.

ततस्स्रस्तोत्तरपटस्सप्रस्वेदस्सवेपथुः ।
विवेशाधिरथो रङ्गं यष्टिप्राणो ह्वयन्निव ॥

Then, with the upper garment slipped, with profuse perspiration and tremor, Adhiratha (Karna's foster-father) entered the arena, supporting himself on a staff and as if calling (his son).

तमालोक्य धनुस्त्यक्त्वा पितृगौरवयन्त्रितः ।
कर्णोऽभिषेकार्द्रशिराश्शिरसा समवन्दत ॥

On seeing him, Karna, bound by his respect for his father, threw the bow and, with his head wet with the coronation-water, bowed.

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तं दृष्ट्वा सूतपुत्रोऽयमिति सञ्चिन्त्य पाण्डवः।
भीमसेनस्तदा वाक्यमब्रवीत्प्रहसन्निव॥

On seeing him, (Adhiratha), Bhima, son of Pandu, thought that Karna was the son of a charioteer and at that time spoke, as if laughing (at him):

'न त्वमर्हसि पार्थेन सूतपुत्र रणे वधम्।
कुलस्य सदृशस्तूर्णं प्रतोदो गृह्यतां त्वया॥
अङ्गराज्यं च नार्हस्त्वमुपभोक्तुं नराधम॥'

"You son of a charioteer, you are not fit to be killed by Arjuna in a fight; quick, take up the whip that is proper to your family. Nor are you fit, you low man, to enjoy the kingdom of the Angas."

ततो दुर्योधनः कोपादुत्पपात महाबलः।
सोऽब्रवीद्भीमकर्माणं भीमसेनमवस्थितम्॥

The mighty Duryodhana then jumped up in ire and spoke to that Bhima of terrible deeds standing there:

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'वृकोदर न युक्तं ते वचनं वक्तुमीदृशम् ।
शूराणां च नदीनां च प्रभवो दुर्विभावनः ।
भवतां च यथा जन्म तदप्यागमितं मया ॥

"Bhima, it is not meet that you should talk such words. It is improper to enquire into the origin of warriors and rivers. And the manner of your birth has also been learnt by me.

'सकुण्डलं सकवचं सर्वलक्षणलक्षितम् ।
कथमादित्यसदृशं मृगी व्याघ्रं जनिष्यति ॥

"How can a doe give birth to this tiger, this Karna (born) with ear-rings and armour, marked with every mark of beauty and equal to the sun?

'पृथिवीराज्यमर्होऽयं नाङ्गराज्यं नरेश्वरः ।
यस्य वा मनुजस्येदं न क्षान्तं मद्विचेष्टितम् ।
रथमारुह्य पद्भ्यां स विनामयतु कार्मुकम्' ॥

"This ruler of men merits the kingdom of the whole world, not the kingdom of the Angas only. And to whomsoever this act of mine is not bearable, let him mount

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the chariot and, with his feet, bend his bow."

ततस्सर्वस्य रङ्गस्य हाहाकारो महानभूत् ।
साधुवादानुसंबद्धः सूर्यश्चास्तमुपागमत् ॥

Then, loud cries of "Hah, Hah" arose from the whole amphitheatre. And, close upon the applause, the sun also set.

ततो दुर्योधनः कर्णमालम्ब्याग्रकरे नृपः ।
दीपिकाभिः कृतालोकस्तस्माद्रङ्गाद्विनिर्ययौ ॥

Taking Karna by the hand and (with his way) lighted up by lamps, king Duryodhana then went out of the stadium.

पाण्डवाश्च सहद्रोणास्सकृपाश्च [विशांपते] ।
भीष्मेण सहितास्सर्वे ययुस्स्वं स्वं निवेशनम् ॥

The Pandavas also, together with Drona, Kripa and Bhishma, all went, each to his own abode.

अर्जुनेति जनः कश्चित् कश्चित्कर्णेति [भारत] ।
कश्चिद्दुर्योधनेत्येवं ब्रुवन्तः प्रस्थितास्तदा ॥

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'Arjuna' says one; 'Karna' says another; 'Duryodhana' says a third; so saying, the people then departed.

दुर्योधनस्यापि तदा कर्णमास्थाय [पार्थिव] ।
भयमर्जुनसंप्राप्तं क्षिप्रमन्तरधीयत ॥

And obtaining then the support of Karna, Duryodhana soon lost his fear of Arjuna.

धृतराष्ट्रस्तु [राजेन्द्र] यदा कौरवनन्दनम् ।
युधिष्ठिरं विजानन्वै समर्थं राज्यरक्षणे ।
यौवराज्याभिषेकार्थममन्त्रयत मन्त्रिभिः ।
ते तु बुध्वाऽन्वतप्यन्त धृतराष्ट्रात्मजास्तदा ॥

When, finding that Yudhisthira, the son of Pandu (of the Kuru line), was capable of protecting the State, Dhritarashtra took counsel with his ministers for his installation as heir-apparent, the sons of Dhritarashtra, coming to know of this, burnt (with envy).

ततस्संवत्सरस्यान्ते यौवराज्याय [पार्थिव] ।
स्थापितो धृतराष्ट्रेण पाण्डुपुत्रो युधिष्ठिरः ॥

Then at the end of a year, Yudhisthira, the son of Pandu, was established as heir-apparent by Dhritarashtra.

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ततोऽदीर्घेण कालेन कुन्तीपुत्रो युधिष्ठिरः ।
पितुरन्तर्दधे कीर्तिं शीलवृत्तसमाधिभिः ॥

Within a short time then, Yudhisthira, son of Kunti, obscured his father's fame by his own character, behaviour and devotion to duty.

द्रोणो जगाद वचनं समालिङ्ग्य तु फाल्गुनम् ॥

Embracing Arjuna, Drona said the words:

'देवा युधि न शक्तास्त्वां योद्धुं दैत्या न दानवाः ।
नाहं त्वत्तो विशिष्टोऽस्मि किं पुनर्मानवा रणे ॥

"The gods cannot fight you in battle, nor can the demons. I (myself) am not your superior in battle; why (speak of) ordinary men?

'एकस्त्वाधिको लोके यो हि वृष्णिकुलोद्भवः ।
कृष्णः कमलपत्राक्षः कंसकालियसूदनः ॥

"There is one who is your superior in this world, he who is born in the Vrishni race, Krishna of lotus eyes, the destroyer of Kamsa and of (the serpent) Kaliya.

'अपि चार्थे तव पुरा शक्रेण किल चोदितः ॥

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"Long ago, He was urged by Indra on your behalf.

(कृष्णः—)

"जानामि पाण्डवे वंशे जातं शस्त्रभृतां वरम् ।
आवयोस्सख्यसदृशं न च लोके भविष्यति ॥

(Krishna—)

'I know that greatest of men who carry arms who has been born in the family of Pandu. Equal to the friendship between us two, there shall be none in the world.

"यस्तद्भक्तस्स मे भक्तो यस्तं द्वेष्टि स मामपि ।
यन्मे वित्तं तु तत्तस्य तं विनाऽहं न जीवये ॥"

'He who is his friend is also mine; he who hates him hates me also. The riches I have are his; (verily), without him I cannot live.'

'इति पार्थ पुरा शक्रमाह सर्वेश्वरो हरिः ।
तस्मात्त्वयापि सदृशस्तं विनाऽभ्यधिकः पुमान् ।
न चेह भविता लोके तमेव शरणं व्रज' ॥

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"So, Arjuna, did Hari (Krishna), the lord of all, tell Indra once (concerning you). Therefore, equal to you or superior to you, there will be none in the world except Him; seek Him for (thy) protection."

तथेति च प्रतिज्ञाय द्रोणाय कुरुपुङ्गवः ।
उपसङ्गृह्य चरणौ युधिष्ठिरवशोऽभवत् ॥

Promising Drona that he would do so, the best of the Kuru house, Arjuna, prostrated at Drona's feet and placed himself under the control of Yudhisthira.

न शशाक वशे कर्तुं यं पाण्डुरपि वीर्यवान् ।
सोऽर्जुनेन वशं नीतो राजाऽऽसीद्यवनाधिपः ॥

Arjuna subdued the king of the Yavanas whom even the valorous Pandu could not bring under conrol.

सुमित्रं नाम सौवीरमर्जुनोऽदमयच्छरैः ॥

With his arrows, Arjuna subdued the Sauvira king named Sumitra.

भीमसेनसहायश्च रथानामयुतं च सः ।
अर्जुनस्समरे प्राच्यान् सर्वानेकरथोऽजयत् ॥

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With a single chariot and with Bhima as his aid, Arjuna conquered in battle all the kings of the East with (their) myriad chariots.

तथैवैकरथो गत्वा दक्षिणामजयद्दिशम् ।
धनौघं प्रापयामास कुरुराष्ट्रं धनञ्जयः ॥

Proceeding similarly with a single chariot, he conquered the South. Arjuna, the winner of wealth, brought a heap of treasure to the Kuru empire.

यतः पञ्चदशे वर्षे सर्वमेतच्चकार सः ।
तं दृष्ट्वा धार्तराष्ट्राणां ततो भयमजायत ॥

Since all this Arjuna did in his fifteenth year, fear arose in the sons of Dhritarashtra on seeing him.

एवं सर्वे महात्मानः पाण्डवा मनुजोत्तमाः ।
परराष्ट्राणि निर्जित्य स्वराष्ट्रं ववृधुः पुरा ॥

Thus did the Pandavas, all of them great souls and best of men, conquer the enemy kingdoms of yore and expand their own kingdom.

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ततो बलमतिख्यातं विज्ञाय दृढधन्विनाम् ।
दूषितस्सहसा भावो धृतराष्ट्रस्य पाण्डुषु ।
स चिन्तापरमो राजा न निद्रामलभन्निशि ॥

Learning then that the power of the firm archers, the Pandavas, had become very celebrated, Dhritarashtra's feeling towards the Pandavas suddenly turned evil. All anxiety, the king could not sleep at night.

गुणैस्समुदितान् दृष्ट्वा पौराः पाण्डुसुतांस्तदा ।
कथयन्ति स्म सम्भूय चत्वरेषु सभासु च ॥

At that time, seeing the sons of Pandu endowed with all good qualities, the citizens, gathering at the cross-roads and assembly-halls, began to speak:

'प्रज्ञाचक्षुरचक्षुष्ट्वात् स कथं नृपतिर्भवेत् ।
तथा शान्तनवो भीष्मस्सत्यसन्धो महाव्रतः ।
प्रत्याख्याय पुरा राज्यं न स जातु ग्रहीष्यति ॥

"Having no eye, how can Dhritarashtra be the king? And Bhishma, son of Santanu, one who is true to his promise and who rigidly observes his vow, having once renounced the kingdom, will never take it.

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'ते वयं पाण्डवज्येष्ठं तरुणं वृद्धशीलिनम् ।
अभिषिञ्चाम साध्वद्य सत्यकारुण्यवेदिनम् ॥'

"We shall therefore fittingly crown now the eldest of the Pandavas who is youthful but experienced, truthful and compassionate."

तेषां दुर्योधनश्श्रुत्वा तानि वाक्यानि जल्पताम्।
ततो विरहितं दृष्ट्वा पितरं प्रतिपूज्य सः ।
पौरानुरागसन्तप्तः पश्चादिदमभाषत ॥

Hearing the citizens speak those words, Duryodhana met his father when he was alone, paid his respects and, tormented by the citizens' love (for Yudhisthira), spoke this:

'श्रुता मे जल्पतां तात पौराणामशिवा गिरः ।
त्वामनादृत्य भीष्मं च पतिमिच्छन्ति पाण्डवम् ॥

"Father, unhappy words of citizens talking have been heard by me. Slighting you and Bhishma, they wish to have Yudhisthira as ruler.

'मतमेतच्च भीष्मस्य न स राज्यं बुभुक्षति ।
अस्माकं तु परां पीडां चिकीर्षन्ति पुरे जनाः ॥

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"And this is agreeable to Bhishma, for he does not want to enjoy the kingdom. It is to us that the people in the city want to do great harm.

'पितृतः प्राप्तवान् राज्यं पाण्डुरात्मगुणैः पुरा।
स एष पाण्डोर्दायाद्यं यदि प्राप्नोति पाण्डवः।
अवज्ञाता भविष्यामः, परपिण्डोपजीविनः।
न भवेम यथा राजंस्तथा नीतिर्विधीयताम्॥

"In the past, Pandu, by his qualities, inherited the kingdom from his father and if this Yudhisthira, son of Pandu, obtains the inheritance of Pandu, we shall become despised (creatures). Let such a policy be adopted, O king, that we shall not have to live at the mercy of others.

'यदि त्वं हि पुरा राजन्निदं राज्यमवाप्तवान्।
ध्रुवं प्राप्स्याम च वयं राज्यमप्यवशे जने॥'

"King, if you had secured this kingdom previously, we should get the kingdom for certain, even if the people are not under our control."

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धृतराष्ट्रस्तु सञ्चिन्त्य दुर्योधनमथाब्रवीत् ॥

Dhritarashtra reflected and then told Duryodhana :

'धर्मनित्यस्तथा पाण्डुस्सुप्रीतो मयि कौरवः ।
तस्य पुत्रो यथा पाण्डुस्तथा धर्मपरस्सदा ॥

"That ever-righteous Pandu was so loving towards me and his son, Yudhisthira is, like Pandu, always righteous.

'गुणवान् लोकविख्यातो नगरे च प्रतिष्ठितः ।
स कथं शक्यतेऽस्माभिरपाकष्टुं नरर्षभः ॥'

"Gifted, famed in the world and established in the capital, how can that excellent man, Yudhisthira, be removed from his place by us?"

दुर्योधनः—

'पाण्डवेभ्यो भयं नस्स्यात् तान्विवासयतां भवान्।
निपुणेनाभ्युपायेन नगरं वारणावतम् ॥

Duryodhana—

"There will be danger for us from the Pandavas. Banish them to the city of Varanavata by some clever device.

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'यदा प्रतिष्ठितं राज्यं मयि राजन् भविष्यति ।
तदा कुन्ती सहापत्या पुनरेष्यति भारत ॥'

"O Bharata king! when the kingdom becomes established as mine, Kunti shall then return with her sons."

ततो दुर्योधनो राजा सर्वास्तु प्रकृतीश्शनैः ।
अर्थमानप्रदानाभ्यां सञ्जहार सहानुजः ॥

Then, king Duryodhana, along with his brothers, slowly won over all the subjects by bestowing on them wealth and honour.

धृतराष्ट्रप्रयुक्तास्तु केचित्कुशलमन्त्रिणः ।
कथयाञ्चक्रिरे रम्यं नगरं वारणावतम् ॥

Certain expert ministers, set up by Dhritarashtra, described the city of Varanavata as beautiful.

कथ्यमाने तथा रम्ये नगरे वारणावते ।
गमने पाण्डुपुत्राणां जज्ञे तत्र मतिः [नृप] ॥

When the city of Varanavata was described as beautiful in that manner, the idea of going there occurred to the sons of Pandu.

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यदा त्वमन्यत नृपो जातकौतूहला इति ।
उवाचैतानेत्य तदा पाण्डवानम्बिकासुतः ॥

When king Dhritarashtra, son of Ambika, understood that the Pandavas had become enthusiastic (about Varanavata), he came to them and told them then:

'ते ताता यदि मन्यध्वमुत्सवं वारणावते ।
कञ्चित्कालं विहृत्यैवं सुखिनः पुनरेष्यथ ॥'

"Boys, if you have a mind for the festival (of Siva) in Varanavata, enjoy yourselves there for sometime and return happily."

धृतराष्ट्रस्य तं काममनुबुध्य युधिष्ठिरः ।
आत्मनश्चासहायत्वं तथेति प्रत्युवाच तम् ॥

Perceiving the wish of Dhritarashtra and his own helplessness, Yudhisthira replied to him: "Even so be it."

दुर्योधनः परं हर्षमगच्छत्स दुरात्मवान् ।
स पुरोचनमानीय सचिवं वाक्यमब्रवीत् ॥

Duryodhana, that wicked soul, exulted greatly. He brought his minister Purochana and said:

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'पाण्डवा धृतराष्ट्रेण प्रेषिता वारणावतम् ।
तत्र गत्वा चतुश्शालं गृहं परमसंवृतम् ।
नगरोपान्तमाश्रित्य कारयेथा महाधनम् ॥

"The Pandavas have been sent by Dhritarashtra to Varanavata. You shall go there and construct in the outskirts of the city a costly residence, with four apartments (facing each other in pairs) and fully enclosed (by high walls).

'शणं तैलं घृतं चैव जतु दारूणि चैव हि ।
तस्मिन्वेश्मनि सर्वाणि निक्षिपेथास्समन्ततः ॥

"Hemp, oil, ghee, lac, wood—all these you shall place everywhere in that house.

'वेश्मन्येवं कृते तत्र कृत्वा तान् परमार्चितान् ।
वासयेथाः पाण्डवेयान् यथा तुष्येच्च मे पिता ॥

"When the house has been thus built, you shall give the Pandavas the best reception and make them live in it in such a manner that my father may be pleased.

'ज्ञात्वा च तान् सुविश्वस्तान् शयानानकुतोभयान् ।
अग्निस्त्वया ततो देयो द्वारतस्तस्य वेश्मनः ॥'

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"Making sure that they are quite unsuspecting, and asleep, and without fear from any quarter, you must then set fire to the house at the entrance."

स तथेति प्रतिज्ञाय सर्वं चक्रे पुरोचनः ।
पाण्डवास्तु कुरून्वृद्धान् अभिवाद्य यतव्रताः ।
सर्वा मातृस्तथाऽऽपृच्छ्य प्रययुर्वारणावतम् ॥

Promising to do so, Purochana did everything. And the Pandavas, acting up to their promises, saluted the Kuru-elders, took leave of all their mothers, and went to Varanavata.

विदुरः पाण्डवश्रेष्ठमिदं वचनमब्रवीत् ।
'कक्षघ्नः शिशिरघ्नश्च महाकक्षे बिलौकसः ।
न दहेदिति चात्मानं यो रक्षति स जीवति ॥'
अनुशिक्ष्यानुगम्यैतान् विदुरः प्रययौ गृहान् ॥

Vidura spoke these words to Yudhisthira, the best of the Pandavas: "He survives who protects himself knowing that fire which burns wood and destroys frost

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in the interior of a big forest cannot burn the creatures living in holes." Having advised (them) thus and accompanied them (to some distance), Vidura went (back) to his dwelling.

सत्कृताश्चैव पौरैस्ते पौरान्सत्कृत्य च [अनघ]।
अलङ्कृतं जनाकीर्णं विविशुर्वारणावतम् ॥

Welcomed by the citizens with honour and honouring the citizens (in turn), the Pandavas entered the decorated Varanavata, crowded with people.

तेभ्यो भक्ष्याणि पानानि शयनानि शुभानि च।
आसनानि च मुख्यानि प्रददौ स पुरोचनः।
निवेदयामास गृहं शिवाख्यमशिवं तदा ॥

That Purochana gave them food, drinks, beautiful beds and excellent seats, and offered (them) an inauspicious house named (however) Siva (the auspicious one).

विदुरस्य सुहृत्कश्चित् खनकः कुशलः क्वचित्।
चक्रे च वेश्मनस्तस्य मध्ये नातिमहद्बिलम् ॥

A friend of Vidura, an expert digger, dug somewhere in the middle of that house a fairly big subway.

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तत्र ते सायुधास्सर्वे वसन्ति स्म क्षपां [नृप] ।
विश्वस्तवदविश्वस्ता वञ्चयन्तः पुरोचनम् ॥

Apparently unsuspecting but (really) suspecting, and deceiving Purochana, all the Pandavas, equipped with arms, lived in that house for the night.

अथ प्रवाते तुमुले निशि सुप्ते जने तदा ।
तदुपादीपयद्भीमः शेते यत्र पुरोचनः ॥

Then, in the night, when a great gale arose and people were asleep, Bhima set fire to the house in the place where Purochana was lying.

ज्ञात्वा तु तद्गृहं सर्वमादीप्तं पाण्डुनन्दनाः ।
बिलेन तेन निर्गत्य जग्मुर्मात्रा परन्तपाः ॥

Making sure that the whole house had caught fire on all sides, the Pandavas, the destroyers of their enemies, escaped by the subway and, with their mother, went away.

ततः प्रवासितो विद्वान् विदुरेण नरस्तदा ।
पार्थानां दर्शयामास नावं विस्रम्भिभिः कृताम् ।
तारयित्वा ततो गङ्गां यथागतमगाद्धि सः ॥

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At that time then, a man of knowledge, who had been sent out by Vidura to live abroad, showed to the Pandavas a boat constructed by trustworthy men and having made them cross the Ganges, he went away as he came.

गङ्गामुत्तीर्य वेगेन भीमसेनो महाबलः ।
आदाय कुन्तीं भ्रातृंश्च जगामाशु स पावनिः ॥

Having crossed the Ganges quickly, the mighty Bhimasena, son of Vayu, walked fast, carrying Kunti and his brothers.

अथाम्बिकेयस्सामात्यः सकर्णस्सहसौबलः ।
सात्मजः पार्थनाशस्य स्मरंस्तथ्यं जहर्ष च ॥

Thinking that the death of the Pandavas had really taken place, Dhritarashtra, along with his ministers, Karna, Sakuni and his own sons, rejoiced.

भीष्मश्च [राजन्] दुर्धर्षो विदुरश्च महामतिः ।
जहृषाते स्मरन्तौ तौ जातुषाग्नेर्विमोचनम् ॥

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The unassailable Bhishma and the wise Vidura rejoiced, knowing of the escape (of the Pandavas) from the conflagration of the lac house.

द्रोणादयश्च धर्मैस्तु तेषां तान्मोचितान्विदुः।
अन्ये जना वदन्ति स्म दग्धा जीवन्ति वा न वा॥

And Drona and others knew that the Pandavas must have been rescued by their Dharma. Others, the common folk, said in doubt: "They might have been burnt (to death) or they may be alive."

ततो भीमो वनं घोरं प्रविश्य विजनं महत्।
तत्र निक्षिप्य तान्सर्वान् जजागार स्वयं तदा॥

Entering then a big, desolate and dreadful forest, Bhima placed down all of them (his brothers and mother) (to sleep) there and himself kept awake.

तत्र तेषु शयानेषु हिडिम्बो नाम राक्षसः।
अभ्यद्रवत संक्रुद्धो भीमसेनमरिन्दमम्।
निगृह्य तं बलाद्भीमः पशुमारममारयत्॥

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When they were lying there, a demon named Hidimba ran at Bhima, the subduer of enemies, in great anger; seizing him by force, Bhima killed him as he would an animal.

हिडिम्बा भगिनी तस्य भीमसेनमभाषत ।
'अहं शुश्रूषुरिच्छेयं तव गात्रं निषेवितुम्' ॥

The demon's sister, Hidimba, spoke to Bhima: "Desirous of attending upon you, I wish to serve your body."

प्रजज्ञे राक्षसी पुत्रं भीमसेनान्महाबलात् ।
सद्यो हि गर्भं राक्षस्यो लभन्ते प्रसवन्ति च ॥

The demoness gave birth to a son through the mighty Bhima. Immediately do demonesses conceive and bring forth the child.

कृत्यकाल उपस्थास्ये पितॄनिति घटोत्कचः ।
आमन्त्र्य रक्षसां श्रेष्ठः प्रतस्थे चोत्तरां दिशम् ॥

"I shall wait on you when there is anything to be done": thus taking leave of his father and uncles (Bhima and

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his brothers), Ghatotkacha (the son of Bhima and Hidimba), the foremost among the Rakshasas, set out towards the north.

'यदा मां संस्मरेर्भूय आगन्तास्म्याशु भारत'।
इति सा भावमासज्य स्वां गतिं प्रत्यपद्यत ॥

"Scion of Bharata, (Bhima), I will come to you forthwith when you think of me again." Fixing her love (on Bhima) thus, that Hidimba (also) went her way.

ततस्ते पाण्डवास्सर्वे बिभ्रतस्तापसं वपुः ।
एकचक्रां गता ऊषुर्ब्राह्मणस्य निवेशने ॥

Then, all the Pandavas, putting on an ascetic appearance, went to Ekachakra and lived in a Brahmin's house.

भैक्षं चरन्तस्तु तदा जटिला ब्रह्मचारिणः ।
बभूवुर्नागराणां च गुणैस्संप्रियदर्शनाः ॥

Going about collecting alms, with matted hair and as Brahmacharins, they, by their qualities, became very dear to the citizens.

समीपे नगरस्यास्य बको वसति राक्षसः ।
तेनोपसृष्टा नगरी त्रातारं नाधिगच्छति ॥

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In the vicinity of that city (Ekachakra), there lived the demon Baka. Infested by him, the city could not get a saviour.

आसाद्य तु वनं तस्य बकं भीमो बभञ्ज ह ।
ततः प्रभृति रक्षांसि तत्र सौम्यानि [भारत] ॥

Bhima went to the forest of Baka and killed him. From that time, demons were well-behaved in Ekachakra.

वसत्सु तेषु प्रच्छन्नं व्यासस्तान्मुनिरब्रवीत् ॥

When they were (thus) living incognito, sage Vyasa told them :

'आसीत्तपोवने काचिदृषेः कन्या महात्मनः ।
नाध्यगच्छत्पतिं सा तु कन्या रूपवती सती ॥

"In a certain penance-grove, there was the daughter of a high-souled sage; beautiful and virtuous, that maïden did not obtain a husband.

'तोषयामास तपसा सा किलोग्रेण शङ्करम् ।
तामथ प्रत्युवाचेदमीशानो वदतां वरः ।
"पञ्च ते पतयो भद्रे भविष्यन्तीति भारताः" ॥

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"She pleased God Siva with severe penance and then the most eloquent Siva told her this: 'Auspicious lady! five scions of the Bharata line will become your husbands.'

'द्रुपदस्य कुले जज्ञे सा कन्या देवरूपिणी ।
निर्दिष्टा भवतां पत्नी कृष्णा पार्षत्यनिन्दता ।
सुखिनस्तामनुप्राप्य भविष्यथ न संशयः ॥'

"That maiden has been born with divine beauty in the family of Drupada. That flawless daughter of Parshata (Drupada), Krishna (Draupadi), has been ordained as your wife. Obtaining her, you shall doubtless become happy."

प्रययुर्द्रौपदीं द्रष्टुं पाञ्चालान्पाण्डुनन्दनाः ।
कुम्भकारस्य शालायां निवासं चक्रिरे तदा ॥

The sons of Pandu went to the Panchala country to see Draupadi (Krishna) and lived in the yard of a potter.

तान्संप्राप्तांस्तथा वीरान् जज्ञिरे न नराः क्वचित्॥

The people nowhere knew those warriors, come (there) in that manner.

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यज्ञसेनस्य कामस्तु पाण्डवाय किरीटिने।
दास्यामि कृष्णामिति वै न चैनं विवृणोति सः॥

And Yajnasena's (Drupada's) desire was that he should give Draupadi to Arjuna, the son of Pandu; but he did not disclose this desire.

दृढं धनुरनायम्यं कारयामास [भारत]।
यन्त्रं वैहायसं चापि [राजन्] लक्ष्यं च काञ्चनम्॥

He then caused to be made a firm unbendable bow, a machine moving in the air and a target in gold.

'इदं सज्यं धनुः कृत्वा सज्जैरेभिश्च सायकैः।
अतीत्य लक्ष्यं यो वेद्धा स लब्धा मत्सुतामिति॥'
इति स द्रुपदो राजा स्वयंवरमघोषयत्॥

"Whosoever strings this bow and with these arrows set (thereon) pierces, through the machine, the target, he shall obtain my daughter"—thus did king Drupada announce the Svayamvara.

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तच्छ्रुत्वा पार्थिवास्सर्वे समीयुस्तत्र [भारत] ।
दुर्योधनपुरोगाश्च सकर्णाः कुरवो [नृप] ।
ब्राह्मणाश्च महाभागा देशेभ्यस्समुपागमन् ॥

Hearing that, all the kings assembled there, including the Kurus headed by Duryodhana and accompanied by Karna. And illustrious Brahmins also came from many countries.

ब्राह्मणैरेव सहिताः पाण्डवास्समुपाविशन् ॥

The Pandavas sat along with the Brahmins themselves.

मञ्चेषु च परार्ध्येषु पौरजानपदा जनाः ।
कृष्णादर्शनसिद्ध्यर्थं सर्वतस्समुपाविशन् ॥

And the citizens and country-folk sat all around in the excellent galleries for securing a sight of Draupadi.

मालां च समुपादाय काञ्चनीं समलंकृताम् ।
अवतीर्णा ततो रङ्गं द्रौपदी [भरतर्षभ] ॥

Holding a golden ornamented garland, Draupadi then came into the amphitheatre.

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तेऽलङ्कृताः कुण्डलिनो युवानः
परस्परं स्पर्धया प्रेक्षमाणाः ।
कृष्णा ममैवेत्यभिभाषमाणा
नृपास्समुत्पेतुरथासनेभ्यः ॥

Those youthful kings with ear-rings and (other) ornaments, looking at each other in rivalry, and saying "Draupadi is for me only", jumped up from their seats.

ततस्तु ते राजगणाः क्रमेण
कृष्णानिमित्तं कृतविक्रमाश्च ।
तत्कार्मुकं संहननोपपन्नं
सज्यं न शेकुर्मनसाऽपि कर्तुम् ॥

Then those assembled kings showed their valour one after another for obtaining Draupadi; that firm bow, they could not string even with their minds.

यदा निवृत्ता राजानो धनुषस्सज्यकर्मणः ।
कृष्णां च मनसा कृत्वा जगृहे चार्जुनो धनुः ॥

When the kings had turned back from the act of stringing the bow, Arjuna, keeping Krishna in his mind, took the bow.

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सज्यं च चक्रे निमिषान्तरेण
विव्याध लक्ष्यं निपपात तच्च ॥

He strung it in a minute and pierced the target; and it fell.

विनाऽपि हासं हसतीव कृष्णा
पार्थस्य वक्षस्यविशङ्कमाना ।
क्षिप्त्वा स्रजं पार्थिववीरमध्ये
वराय वव्रे मदनं रतीव ॥

Draupadi, appearing to smile even without smiling, unhesitatingly threw the garland on Arjuna's chest and in the midst of royal warriors, chose him as husband, as Rati (chose) Madana.

द्वैपायनवचः कृत्स्नं सस्मार मनुजर्षभः ।
अब्रवीत्सहितान्भ्रातॄन् मिथोभेदभयान्नृपः ।
'सर्वेषां द्रौपदी भार्या भविष्यति हि नश्शुभा'॥

(Yudhisthira), the best among men, thought of the whole of Vyasa's words. The king (Yudhisthira), afraid of mutual quarrel, told his brothers assembled together: "Beautiful Draupadi shall become the wife of us all."

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तत आहूय पाञ्चाल्यो राजपुत्रं युधिष्ठिरम् ।
पर्यपृच्छददीनात्मा कुन्तीपुत्रं सुवर्चसम् ।
'कथं जानीम भवतः क्षत्रियान्ब्राह्मणानुत' ॥

Then the king of the Panchalas called prince Yudhisthira and undepressed in mind, asked that lustrous son of Kunti: "For whom shall I know you, Kshatriyas or Brahmins?"

स तस्मै सर्वमाचख्यावानुपूर्व्येण पाण्डवः ॥

Yudhisthira told Drupada everything in sequence.

ततस्तु ते कौरवराजपुत्रा
विभूषिताः कुण्डलिनो युवानः ।
कृताभिषेकाः कृतमङ्गलक्रिया
वरस्त्रियास्ते जगृहुः करं तदा ॥

Adorned, having ear-rings, with bath and auspicious ceremonies done, those youthful sons of the Kuru king (Pandu) married then (that) excellent lady.

ततस्सङ्कर्षणश्चैव केशवश्च महाबलः ।
यादवैस्सह सर्वैश्च पाण्डवानभिजग्मतुः ।
रेमिरे पाण्डवैस्सार्धं ते पाञ्चालपुरे तदा ॥

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Then Balarama and mighty Krishna with all the Yadavas came to the Pandavas and they made merry with the Pandavas in the Panchala city at that time.

विदुरस्त्वथ ताञ्छ्रुत्वा द्रौपद्या पाण्डवान्वृतान् ।
व्रीडितान्धार्तराष्ट्रांश्च धृतराष्ट्रं [विशांपते] ॥
उवाच 'दिष्ट्या कुरवो वर्धन्त' इति विस्मितः ।
'कृष्णया संवृताः पार्थाः पूजिता द्रुपदेन च' ॥

Hearing then that the Pandavas had been chosen as husbands by Draupadi and that the sons of Dhritarashtra had been stricken with shame, Vidura, with pleasant surprise, told Dhritarashtra: "Luckily, the Kurus thrive in glory. The Pandavas have been chosen as husbands by Draupadi and have been honoured by Drupada."

एतच्छ्रुत्वा तु वचनं विदुरस्य नराधिपः ।
आकारच्छादनार्थाय दिष्ट्या दिष्ट्येति चाब्रवीत्॥

On hearing these words of Vidura, the king, to conceal his feeling, said: "Luckily luckily."

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ततो दुर्योधनश्चापि राधेयश्च [विशांपते]।
धृतराष्ट्रमुपागम्य वचोऽब्रूतामिदं तदा ॥

Then, Duryodhana and Karna, approached Dhritarashtra and said these words:

'सन्निधौ विदुरस्य त्वां दोषं वक्तुं न शक्नुवः।
विविक्तमिति वक्ष्यावः किं तवेदं चिकीर्षितम्॥

"We are not able to criticise you in Vidura's presence; we speak (now) because we are alone: what is this you want to do?

'सपत्नवृद्धिं यत्तात मन्यसे वृद्धिमात्मनः।
अभिष्टौषि च यत्क्षत्तुः समीपे द्विपदां वर।
तेषां बलविघातो हि कर्तव्यस्तात नित्यशः॥'

"You consider the prosperity of our rivals your own! You, best among men, praise (the Pandavas) in the presence of Vidura! Father, destruction of their power it is that should be our constant task."

धृतराष्ट्रः—

'अहमप्येवमेवैतच्चिकीर्षामि यथा युवाम्।
विवेक्तुं नाहमिच्छामि त्वाकारं विदुरं प्रति॥

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Dhritarashtra—

"I too am desirous of doing this even as you are, but I do not want to disclose my intention to Vidura.

'भूय एव तु भीष्मश्च द्रोणो विदुर एव च ।
युवां च कुरुतां बुद्धिं भवेद्या नस्सुखोदया ॥'

"Again let Bhishma, Drona, Vidura and you two also think out a policy which will be productive of weal for us."

तत आनाय्य तान् सर्वान् मन्त्रयामास वै तदा ॥

Bringing then all those persons, Dhritarashtra held a consultation.

भीष्मः—

'न रोचते विग्रहो मे पाण्डुपुत्रैः कथञ्चन ।
यथैव धृतराष्ट्रो मे तथा पाण्डुरसंशयम् ॥

Bhishma—

"Hostility in any manner with the sons of Pandu is not to my liking. Surely, as Dhritarashtra is to me, so is Pandu also.

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'मधुरेणैव राज्यस्य तेषामर्धं प्रदीयताम् ।
न चापि तेषां वीराणां जीवतां कुरुनन्दन ।
पित्र्योंऽशः शक्य आदातुमपि वज्रभृता स्वयम् ॥'

"In love, let half of the kingdom be given to them. Nor is it possible, scion of Kuru, even for Indra himself to take away their paternal share while those warriors are alive."

द्रोणः—

'ममाप्येषा मतिस्तात या भीष्मस्य महात्मनः ॥'

Drona—

"Dear king, the opinion of the high-souled Bhishma is mine also."

विदुरः—

'प्रियं हितं च तद्वाक्यमुक्तवान् कुरुसत्तमः ।
भीष्मो, द्रोणेन बहुधा भाषितं हितमुत्तमम् ॥

Vidura—

"Bhishma, the best of the Kurus, has spoken words which are pleasing and beneficial; and what is best and salutary in various ways has been spoken by Drona.

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'एतद्धि परमं श्रेयो मन्येऽहं तव भारत ॥

"Scion of Bharata! I consider this as the greatest good for you.

'यच्चाप्यशक्यतां तेषामाहतुः पुरुषर्षभौ ।
तत्तथा पुरुषव्याघ्र यतः कृष्णस्ततो जयः ॥

"And as to what those two great men said of the invincibility of the Pandavas, that is true, great man. Where Krishna is, there victory is.

'यच्च साम्नैव शक्येत कार्यं साधयितुं नृप ।
को दैवशप्तस्तत्कार्यं विग्रहेण समाचरेत् ॥

"King, which fate-accursed person will do by conflict the thing which can be achieved by conciliation itself?

'श्रुत्वा च जीवतः पार्थान् पौरजानपदा जनाः ।
बलवद्दर्शने हृष्टाः तेषां राजन् प्रियं कुरु ॥

"Hearing that the Pandavas are alive, the citizens and the country-folk are intensely eager to see them; king, do what pleases them.

'दुर्योधनश्च कर्णश्च शकुनिश्चापि सौबलः ।
अधर्मयुक्ता दुष्प्रज्ञा बाला मैषां वचः कृथाः ॥'

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"Duryodhana, Karna and Sakuni are unrighteous, of vicious mind and (mere) boys; do not do what they say."

धृतराष्ट्रः—

'दिष्ट्या जीवन्ति ते पार्था दिष्ट्या जीवति सा पृथा।
दिष्ट्या द्रुपदकन्यां च लब्धवन्तो महारथाः।
त्वमेव गत्वा विदुर तानिहानय मा चिरम्॥'

Dhritarashtra—

Luckily, the Pandavas are alive; luckily, Kunti lives; luckily, those warriors have obtained the daughter of Drupada also. Vidura, yourself go and bring them; delay not.

एवमुक्तस्ततः क्षत्ता रथमारुह्य शीघ्रगम्।
आगात्कतिपयाहोभिः पाञ्चालान् राजधर्मवित्॥

So told, Vidura who knew the royal code, then mounted a swift chariot and in a few days, came to the Panchala country.

ददर्श पाण्डवांस्तत्र वासुदेवं च [भारत]।
वचनाद् धृतराष्ट्रस्य पप्रच्छानामयं ततः॥

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There he saw the Pandavas and Krishna. He then enquired of their welfare in Dhritarashtra's name.

ततस्ते समनुज्ञाता द्रुपदेन महात्मना ।
आदाय द्रौपदीं जग्मुर्नगरं नागसाह्वयम् ॥

Then, given leave by the high souled Drupada, the Pandavas went to the city of Hastinapura, taking Draupadi.

पाण्डवानागताञ्छ्रुत्वा नागरास्तु कुतूहलात् ।
मण्डयाञ्चक्रिरे तत्र नगरं नागसाह्वयम् ॥

In their delight on hearing that the Pandavas had come, the citizens decorated the city of Hastinapura.

पृष्टास्तु कुशलप्रश्नं सर्वेण नगरेण ते ।
समाविशन्त वेश्मानि धृतराष्ट्रस्य शासनात् ॥

Enquired of their welfare by the whole city, the Pandavas took up their abodes at the behest of Dhritarashtra.

विश्रान्तास्ते महात्मानः कञ्चित्कालं सकेशवाः ।
आहूता धृतराष्ट्रेण राज्ञा शान्तनवेन च ॥

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When they had rested for some time along with Krishna, the high-souled Pandavas were called by king Dhritarashtra and Bhishma.

धृतराष्ट्रः—

'भ्रातृभिस्सह कौन्तेय निबोधेदं वचो मम।
पाण्डुना वर्धितं राज्यं पालितं शासनान्मम॥

Dhritarashtra:—

"Son of Kunti! hearken these words of mine along with your brothers. This kingdom was developed by Pandu and protected (by him) on my behest.

'अर्धराज्यं तु संप्राप्य खाण्डवप्रस्थमाविश।
केशवो यदि मन्येत तत्कर्तव्यमसंशयम्॥

"Take half of the kindom and settle in Khandavaprastha. If Krishna were to approve, it must be surely done.

'अभिषेकस्य सम्भारान् क्षत्तरानय मा चिरम्।
अभिषिक्तं करिष्यामि ह्यद्य वै कुरुनन्दनम्॥

"Vidura, delay not; bring the things necessary for the coronation; now shall I have the scion of Kuru (Yudhisthira) crowned.

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'ब्राह्मणा नैगमश्रेष्ठाः श्रेणीमुख्याश्च सर्वशः ।
आहूयन्तां प्रकृतयो बान्धवाश्च विशेषतः ॥

"Let Brahmins, the principal citizens, all the chiefs of guilds, the counsellors and (our) kinsmen especially, be called.

'अभिषेकोदकक्लिन्नं श्वेतच्छत्रेण शोभितम् ।
दृष्ट्वा कुन्तीसुतं ज्येष्ठं प्रशंसन्तु परे जनाः ॥'

"Seeing the eldest son of Kunti wet with the coronation-water and beautiful with the white umbrella, let other people (also) praise (him)."

भीष्मो द्रोणः कृपः क्षत्ता साधु साध्वित्यथाब्रुवन्॥

Then, "Well done, well done," said Bhishma, Drona, Kripa and Vidura.

तस्मिन् क्षणे [महाराज] कृष्णद्वैपायनस्तदा ।
कारयामास विधिवत् केशवानुमते तदा ।
मूर्धाभिषिक्तं कौन्तेयं धृतराष्ट्रोऽब्रवीदिदम् ॥

At that moment, Vyasa, with Krishna's permission, crowned Yudhisthira in the prescribed manner.. And Dhritarashtra spoke this :

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'समक्षं वासुदेवस्य कुरूणां च समक्षतः।
अभिषेकस्त्वया प्राप्तो दुष्प्रापो ह्यकृतात्मभिः॥

"(Yudhisthira!) in the presence of Krishna and the Kurus, you have had the coronation that can hardly be obtained by those who have not conquered themselves.

'गच्छ त्वं खाण्डवप्रस्थं पुरं राष्ट्रं च वर्धय॥

"Go to Khandavaprastha and bring the city and the country to prosperity."

प्रतिगृह्य तु तद्वाक्यं तस्मै सर्वे प्रणम्य च।
प्रतस्थिरे ततो घोषसंयुक्तैस्स्यन्दनैर्वरैः॥

Accepting those words and bowing to Dhritarashtra, all the Pandavas started then in excellent, rumbling chariots.

वासुदेवो जगन्नाथश्चिन्तयामास वासवम्।
महेन्द्रशासनाद्गत्वा विश्वकर्मा तु केशवम्।
प्रणम्य प्रणिपातार्हं किं करोमीत्यभाषत॥

Vasudeva, the lord of the universe, thought of Indra. Going to Kesava at the bidding of Indra, and bowing to Him who is worthy of salutation, Visvakarman said: "What shall I do?"

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वासुदेवस्तु तच्छ्रुत्वा विश्वकर्माणमूचिवान् ।
'कुरुष्व कुरुराजस्य महेन्द्रपुरसन्निभम् ।
इन्द्रेण कृतनामानमिन्द्रप्रस्थं महापुरम्' ॥

Hearing that, Vasudeva told Visvakarman: "Create for Yudhisthira the great city of Indraprastha similar to the city of Indra and named after Indra."

ततस्स विश्वकर्मा तु चकार पुरमुत्तमम् ।
प्राकारेण च संपन्नं दिवमावृत्य तिष्ठता ॥

Visvakarman then built an excellent city, having a rampart which stood hiding the heavens.

तत्रागच्छन्द्विजा [राजन्] सर्ववेदविदां वराः ।
निवासं रोचयन्ति स्म सर्वभाषाविदस्तथा ।
वणिजश्चाययुस्तत्र सर्वशिल्पविदस्तदा ॥

Brahmins, the best among those who knew all the Vedas, came to that city; similarly those knowing all languages loved to live there; and merchants and artisans of all kinds came there.

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उद्यानानि च रम्याणि नगरस्य समन्ततः ।
तटाकानि च रम्याणि बृहन्ति सुबहूनि च ॥

There were beautiful gardens around the city and there were also many beautiful and big tanks.

चातुर्वर्ण्यसमाकीर्णमिन्द्रप्रस्थं युधिष्ठिरः ।
कृतमङ्गलसत्कारैर्ब्राह्मणैर्वेदपारगैः ।
द्वैपायनं पुरस्कृत्य धौम्यस्याभिमते स्थितः ।
भ्रातृभिस्सहितो राजा केशवेन सहाभिभूः ।
तोरणद्वारसुमुखं प्रविवेश महाद्युतिः ॥

With the auspicious rites and worship performed by Brahmins who were masters of the Vedas, with Vyasa in the front and in obedience to Dhaumya, king Yudhisthira of great splendour entered, together with his brothers and Krishna, Indraprastha, which teemed with people of the four castes and was beautiful with arched gateways.

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प्रविश्य भवनं राजा ततो वार्ष्णेयमब्रवीत्।
'तव प्रसादाद्वार्ष्णेय राज्यं प्राप्तं मयाऽनघ।
गतिस्त्वमापत्कालेऽपि पाण्डवानां च माधव॥

After entering the palace, King Yudhisthira said to Krishna: "Immaculate Krishna, by your grace has this kingdom been obtained. In times of adversity, you are the refuge of the Pandavas."

कृष्णः—

'त्वत्प्रभावान्महाराज्यं संप्राप्तं हि स्वधर्मतः।
पितृपैतामहं राज्यं कथं न स्यात्तव प्रभो।
यथेष्टं पालय जगच्छश्वद्धर्मधुरं वह॥'

Krishna—

"King, this vast kingdom has been obtained by your greatness and by your own Dharma. How can this kingdom handed down by your father and grandfather fail to be yours? Protect the world according to its wishes. Uphold Dharma for all time."

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प्राप्य राज्यं महातेजास्सत्यसन्धो युधिष्ठिरः।
पालयामास धर्मेण पृथिवीं भ्रातृभिस्सह ॥

Having obtained the kingdom, the very valorous Yudhisthira, true to his promise, together with his brothers, protected the world with Dharma.

अर्जुनश्चिन्तयामास गदेन कथितं पुरा।
सुभद्रायाश्च माधुर्यरूपसम्पद्गुणानि च ॥

Arjuna thought of the sweetness, beauty and qualities of Subhadra (Krishna's sister), described (to him) by Gada (a brother of Krishna) long ago.

पाण्डवस्य सुभद्रायास्सकाशे तु यशस्विनः।
समुत्पत्तिः प्रभावश्च गदेन कथितः पुरा।
तस्मात्सुभद्रा चकमे पौरुषाद्भरतर्षभम् ॥

In Subhadra's presence (also), the birth and the might of the renowned Arjuna had been previously described by Gada. Therefore, Subhadra loved Arjuna, the illustrious scion of Bharata, for his valour.

ततः प्रीतिकरो यूनां विवाहपरमोत्सवः।
भद्रवत्यै सुभद्रायै सप्तरात्रमवर्तत ॥

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Then the great festival of marriage, which gives joy to the young, took place for seven nights for the auspicious Subhadra.

सुभद्रा सुषुवे वीरमभिमन्युं नरर्षभम् ।
कृष्णस्य सदृशं शौर्ये वीर्ये रूपे तथाऽऽकृतौ ॥

Subhadra gave birth to the heroic Abhimanyu, the best of men who was like Krishna in courage, valour, beauty and appearance.

युधिष्ठिरात्प्रतिविन्ध्यं सुतसोमं वृकोदरात् ।
अर्जुनाच्छ्रुतकर्माणं शतानीकं च नाकुलिम् ।
सहदेवाच्छ्रुतसेनमेतान्पञ्च महारथान् ।
पाञ्चाली सुषुवे वीरानादित्यानदितिर्यथा ॥

Like Aditi giving birth to the gods, Draupadi gave birth to five warriors, Prativindhya by Yudhisthira, Sutasoma by Vrikodara, Srutakarman by Arjuna,, Satanika by Nakula and Srutasena by Sahadeva.

दिव्यगर्भोपमैः पुत्रैर्व्यूढोरस्कैर्महारथैः ।
अन्विता [राजशार्दूल] पाण्डवा मुदमाप्नुवन् ॥

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The Pandavas rejoiced in the company of these valorous sons of broad chests, who looked like divine children.

ततः कतिपयाहस्य बीभत्सुः कृष्णमब्रवीत् ।
'उष्णानि कृष्ण वर्तन्ते गच्छावो यमुनां प्रति'॥

After a few days, Arjuna told Krishna: "Krishna, it is hot, let us go towards the Jumna."

आमन्त्र्य तौ धर्मराजमनुज्ञाप्य च [भारत] ।
तत्र गत्वा महात्मानौ रेमाते पार्थमाधवौ ॥

Asking for the permission of Yudhisthira and being permitted by him, the two great persons, Arjuna and Krishna, went to the Jumna and enjoyed themselves.

अभ्यगच्छत्तदा विप्रः प्रतप्तकनकप्रभः ।
सोऽब्रवीदर्जुनं चैव वासुदेवं च सात्त्वतम् ॥

At that time, a Brahmin, of the colour of smelted gold, approached (them); he said to Arjuna and Krishna:

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'भिक्षे वार्ष्णेयपार्थौ वां पावकं मां निबोधतम् ।
स युवाभ्यां सहायाभ्यामस्त्रविद्भ्यां समागतः।
दहेयं खाण्डवं दावमेतदन्नं वृतं मया ॥'

"I beg of you two, Arjuna and Krishna; know me as Fire; with you two, who are experts with missiles, as aids, I would burn the Khandava forest; this has been chosen by me as (my) food."

प्रादाच्चैव धनूरत्नमक्षय्यौ च महेषुधी ।
रथं च दिव्याश्वयुजं कपिप्रवरकेतनम् ॥

He gave (to Arjuna) an excellent bow and two great inexhaustible quivers as also a chariot, fitted with celestial horses and a banner with a great monkey on it.

वज्रनाभं ततश्चक्रं ददौ कृष्णाय पावकः ॥

The god of fire then gave to Krishna a discus of adamantine nave.

ततः पावकमब्रूतां प्रहृष्टायार्जुनाच्युतौ ।
'कामं संप्रज्वलाद्यैव कल्यौ स्वः साह्यकर्मणि'॥

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Overjoyed, Arjuna and Krishna told the god of fire: "Burn as you please even now; we are ready for your help."

एवमुक्तस्स भगवान्दाशार्हेणार्जुनेन च ।
ददाह खाण्डवं दावं युगान्तमिव दर्शयन् ॥

So told by Krishna and Arjuna, the god of fire burnt the Khandava forest, as if displaying the final destruction of the world.

खाण्डवस्य विमोक्षार्थं प्रववर्ष सुरेश्वरः ।
तच्छरैरर्जुनो वर्षं प्रतिजघ्नेऽत्यमर्षितः ।

Indra sent rain for the rescue of the Khandava forest; incensed very much, Arjuna warded off that rain with his arrows.

तस्मिन्वने दह्यमाने षडग्निर्न ददाह च ।
अश्वसेनं मयं चैव चतुरश्शार्ङ्गकांस्तथा ॥

When that forest was being burnt, the fire did not burn six beings,—Asvasena (a serpent), Maya (the architect of the demons) and four Sarnga birds.

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अह्नोभिरेकविंशाद्भिर्विरराम सुतर्पितः ॥

The fire, fully satisfied, came to an end after twenty-one days.

अर्जुनो वासुदेवश्च मयोऽपि [भरतर्षभ] ।
रमणीये नदीकूले सहितास्समुपाविशन् ॥

Arjuna, Krishna, and Maya sat together on a lovely river bank.

॥ इत्यादिपर्व समाप्तम् ॥

THUS ENDS THE ADI PARVA.

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॥ अथ सभापर्व ॥

——:o:——

SABHA PARVA

ततोऽब्रवीन्मयः पार्थं वासुदेवस्य सन्निधौ ।
त्वया त्रातोऽस्मि कौन्तेय ब्रूहि किं करवाणि ते॥

Maya then said to Arjuna in the presence of Krishna: "Arjuna, I have been saved by you; tell me, what shall I do for you?"

चोदयामास तं कृष्णः सभा वै क्रियतामिति ।
धर्मराजमथामन्त्र्य कृष्णोऽपि द्वारकामगात् ॥

Krishna directed Maya to build a hall and taking leave of Yudhisthira, he then went to Dvaraka.

विश्रुतां त्रिषु लोकेषु दिव्यां मणिमयीं शुभाम् ।
तां तु कृत्वा सभां श्रेष्ठां विसृष्टः प्रययौ मयः ॥

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Maya built an excellent hall, famous in the three worlds, wonderful, completely inlaid with precious stones and beautiful, and given leave, went away.

अथ तत्रोपविष्टेषु पाण्डवेषु महात्मसु ।
नारदस्सुमहातेजाः पप्रच्छेदं युधिष्ठिरम् ॥

Then, when the high-souled Pandavas were sitting in that hall, the supremely magnificent Narada asked this of Yudhisthira :

'कच्चिदर्थाश्च कल्पन्ते धर्मे च रमते मनः ।
कुलीनाश्चानुरक्ताश्च कृतास्ते वीर मन्त्रिणः ॥

" Are your material gains adequate ? Does your mind delight in Dharma ? Valorous Yudhisthira ! have you made men of birth and devotion your ministers ?

'कच्चिद्दुर्गाणि सर्वाणि धनधान्यायुधोदकैः ।
यन्त्रैश्च परिपूर्णानि तथा शिल्पिधनुर्धरैः ॥

" Are all the forts full with money, corn, missiles, and water, machines, artisans and archers ?

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'कच्चिद्विनयसंपन्नः सत्कृतस्ते पुरोहितः ॥

"Is your priest, endowed with modesty, honoured by you?

'कच्चिद्बलस्य भक्तं च वेतनं च यथोचितम् ।
संप्राप्तकाले दातव्यं ददासि न विकर्षसि ॥

"Do you give in time the proper rations and pay that ought to be given to your army, and not delay them?

'कच्चिद्विद्याविनीतांश्च नराञ्ज्ञानविशारदान् ।
यथार्हं गुणतश्चैव दानेनाभ्युपपद्यसे ॥

"Do you help with gifts according to their deserve and merits men who are disciplined by learning and celebrated in knowledge?

'कच्चिद्दारान्मनुष्याणां तवार्थे मृत्युमीयुषाम् ।
व्यसनं चाभ्युपेतानां बिभर्षि भरतर्षभ ॥

"Distinguished scion of Bharata! do you maintain the wives of men who lay down their lives and come to grief in your cause?

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'कच्चिदायस्य चार्धेन चतुर्भागेन वा पुनः।
पादभागैस्त्रिभिर्वाऽपि व्ययस्संशुध्यते तव॥

"Is your expenditure cleared with half or quarter or three quarters of your income?

कच्चिज्ज्ञातीन्गुरून्वृद्धान्वणिजश्शिल्पिनश्श्रितान्।
अभीक्ष्णमनुगृह्णासि धनधान्येन दुर्गतान्॥

"Do you frequently help with money and grain kinsmen, teachers, old men, merchants, artists and dependents who are in distress?

कच्चिदर्थेषु संप्रौढान् हितकामाननुप्रियान्।
नापकर्षसि कर्मभ्यः पूर्वमप्राप्य किल्बिषम्॥

"Do you refrain from removing from their offices without previously finding mistake in them those who are very efficient in their works who love your welfare and are devoted?

'कच्चिद्राष्ट्रे तटाकानि पूर्णानि च बृहन्ति च।
भागशो विनिविष्टानि न कृषिर्देवमातृका॥

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"Are tanks in your country full, big, and distributed in the several areas? Is agriculture not dependent on rains only?

'कच्चित्स्वनुष्ठिता तात वार्ता ते साधुभिर्जनैः ।
वार्तायां संश्रितस्तात लोकोऽयं सुखमेधते ॥

"Is your economic welfare,—agriculture, commerce, live-stock and banking—well-managed by efficient men? My son! this world flourishes in happiness, if it is well based on economic welfare.

'कच्चित्कृतं विजानीषे कर्तारं च प्रशंससि ।
सतां मध्ये महाराज सत्करोषि च पूजयन् ॥

"Great king, do you recognise a work done, acclaim the doer and honour him with rewards in the midst of good people?

'कच्चिदग्निभयाच्चैव सर्वं व्यालभयात्तथा ।
रोगरक्षोभयाच्चैव राष्ट्रं स्वं परिरक्षसि ॥

"Do you guard your entire country from fear of fire, reptiles, diseases and evil spirits?

'कच्चिदन्धांश्च मूकांश्च पङ्गून्व्यङ्गानबान्धवान् ।
पितेव पासि धर्मज्ञ तथा प्रव्रजितानपि ॥

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"You who know Dharma! do you protect like a father the blind, the dumb, and the lame, those who are physically deficient (in other ways), those who have no kith or kin and those who have renounced the world.

'षडनर्था महाराज कच्चित्ते पृष्ठतः कृताः ।
निद्राऽऽलस्यं भयं क्रोधो मार्दवं दीर्घसूत्रता ॥

"Great king, have these six evils been discarded by you—sleep, laziness, fear, anger, softness and delay?

'पिता च त्वाह कौन्तेय पाण्डुः कौरवनन्दन ।
"समर्थोऽसि महीं जेतुं भ्रातरस्ते स्थिता वशे ।
राजसूयं क्रतुश्रेष्ठमाहरस्वेति भारत" ॥'

"Son of Kunti and scion of the Kuru race! your father Pandu told you: 'You are capable of conquering the world; your brothers are at your command. Scion of Bharata! perform Rajasuya, the greatest of sacrifices.'"

ऋषेस्तद्वचनं श्रुत्वा जगाम मनसा हरिम् ।
पाण्डवो भूतगुरवे प्राहिणोद्द्रुतमञ्जसा ॥

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Hearing those words of the sage, Yudhisthira thought of Hari (Krishna). Quickly, he despatched a messenger to the Lord of beings (Krishna).

दिशं धनपतेरिष्टामजयत्पाकशासनिः ।
भीमसेनस्तथा प्राचीं सहदेवस्तु दक्षिणाम् ।
प्रतीचीं नकुलो [राजन्] दिशं व्यजयतास्त्रवित्॥

Arjuna conquered the quarter dear to Kubera (the north); Bhima, the east; Sahadeva, the south, and Nakula, skilled in missiles, the west.

उच्चावचमुपादाय धर्मराजाय माधवः ।
धनौघं पुरुषव्याघ्रः प्रविवेश पुरोत्तमम् ॥

Taking for Yudhisthira a heap of manifold riches, Krishna, the most distinguished of men, entered the excellent city of Indraprastha.

युधिष्ठिरः—

'त्वत्कृते पृथिवी सर्वा मद्वशे कृष्ण वर्तते ।
धनं च बहु वार्ष्णेय त्वत्प्रसादादुपार्जितम् ।
अनुज्ञातस्त्वया कृष्ण प्राप्नुयां क्रतुमुत्तमम् ॥'

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Yudhisthira—

"Krishna, because of you the whole world is under me; scion of the Vrishnis! by your grace, ample wealth has been amassed. Krishna, with your leave, I would like to perform the best sacrifice."

कृष्णः—

'यजस्वाभीप्सितं यज्ञं मयि श्रेयस्यवस्थिते ।
नियुङ्क्ष्व त्वं च मां कृत्ये सर्वं कर्तास्मि ते वचः ॥'

Krishna—

"Perform the sacrifice you desire when I am here for your good. Appoint me also to some work; I shall do all that you say."

अनुज्ञातस्तु कृष्णेन पाण्डवोऽरिनिबर्हणः ।
प्रेषयामास नकुलं भीष्माय [भरतर्षभ] ।
द्रोणाय धृतराष्ट्राय विदुराय कृपाय च ।
भ्रातृणां चैव सर्वेषां येऽनुरक्ता युधिष्ठिरे ॥

Permitted by Krishna, Yudhisthira, the destroyer of his foes, sent Nakula to Bhishma, Drona, Dhritarashtra, Vidura, and

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Kripa, to all his brothers and also to those who had love for Yudhisthira.

दीक्षितस्स तु धर्मात्मा धर्मराजो युधिष्ठिरः ।
जगाम यज्ञायतनं वृतो विप्रैस्सहस्रशः ।
भ्रातृभिर्ज्ञातिभिश्चैव धर्मो विग्रहवानिव ॥

Initiated, the righteous king Yudhisthira surrounded by thousands of Brahmins, his brothers and kinsmen, went to the sacrificial hall, looking verily like Dharma incarnate.

ततो भीष्मश्शान्तनवो बुद्धया निश्चित्य वीर्यवान्।
वार्ष्णेयं मन्यते कृष्णमर्हणीयतमं भुवि ॥

Then the mighty Bhishma, deciding with his knowledge, considered Krishna as the greatest of those fit to be worshipped in the world.

भीष्मः—

'एष ह्येषां समस्तानां तेजोबलपराक्रमैः ।
मध्ये तपन्निवाभाति ज्योतिषामिव भास्करः ॥'

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Bhishma—

"In the midst of all these men, He shines forth, with his splendour, might and valour, blazing like the sun in the midst of the planets."

तस्मै भीष्माभ्यनुज्ञातस्सहदेवः प्रतापवान् ।
उपजह्रेऽथ विधिवद् वार्ष्णेयायार्घ्यमुत्तमम् ॥

Permitted by Bhishma, the valorous Sahadeva then brought to Krishna best articles for worship in the prescribed manner.

शिशुपालस्तु तां पूजां वासुदेवे न चक्षमे ॥

Sisupala did not brook that worship of Vasudeva.

शिशुपालः—

'अतिपश्यसि वा सर्वान्न वा पश्यसि पाण्डव ।
तिष्ठत्स्वन्येषु पूज्येषु गोपमर्चितवानसि ॥

Sisupala—

"Yudhisthira, you overlook all or do not see them at all? When there are others who deserve worship, you have honoured a cowherd!

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'ननु त्वयाऽपि बोद्धव्यं यां पूजां माधवार्हसि।
अयुक्तामात्मनः पूजां त्वं पुनर्बहुमन्यसे॥

"Krishna, should you at least not have known what honour you deserve? You esteem an honour which you do not deserve!

'आह्वये त्वां रणं गच्छ मया सार्धं जनार्दन।
यावदद्य निहन्मि त्वां सहितं सर्वपाण्डवैः॥'

"I challenge you, Krishna; come for a fight with me; I shall kill you now, along with all the Pandavas."

इत्युक्त्वा प्रययौ क्षिप्रं पार्थयज्ञजिघांसया॥

Having spoken thus, Sisupala proceeded forth, desiring to ruin the sacrifice of the Pandavas.

ततश्चक्रगदापाणिः केशवः केशिहा हरिः।
चिच्छेद च सुनीथस्य शिरश्चक्रेण संयुगे॥

Then, Krishna, armed with the discus and the mace, the destroyer of (the Asura) Kesin, cut off with his discus Sunitha's (Sisupala's) head in the fight.

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ततः प्रववृते यज्ञः केशवेन सुरक्षितः ॥

The sacrifice then went on, protected well by Krishna.

ततस्त्ववभृथस्नातं धर्मात्मानं युधिष्ठिरम् ।
समस्तं पार्थिवं क्षत्रमुपागम्येदमब्रवीत् ॥

The whole world of kings then came and said this to the righteous Yudhisthira who had performed the ablution marking the end of the sacrifice:

'दिष्ट्या वर्धसि धर्मज्ञ साम्राज्यं प्राप्तवानसि ।
कर्मणैतेन राजेन्द्र धर्मश्च सुमहान्कृतः ।
स्वराष्ट्राणि गमिष्यामस्तदनुज्ञातुमर्हसि ॥'

"Righteous king of kings, we are glad you are prosperous; you have attained complete sovereignty. And by this sacrifice, a very great Dharma has been done by you. We shall proceed to our countries; you must give us leave."

पाण्डवा नृपतीन्सर्वानेकैकं समनुव्रजन् ।
प्रययौ पुण्डरीकाक्षस्ततो द्वारवतीं पुरीम् ॥

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The Pandavas accompanied everyone of those kings, as befitting them. Then Krishna left for the city of Dvaraka.

गतेषु क्षत्रियेन्द्रेषु सर्वेषु [भरतर्षभ]।
पाण्डवेयाभ्यनुज्ञातस्ततो दुर्योधनो नृपः।
अपहृष्टेन मनसा जगाम गजसाह्वयम्॥

Then, after all the kings had gone, king Duryodhana, given leave by Yudhisthira, left for Hastinapura with a depressed mind.

पार्थान्सुमनसो दृष्ट्वा मन्दः क्रोधवशानुगः।
पितरं प्रत्युवाचेदं स्वमतिं संप्रकाशयन्॥

Dull in spirits on seeing the Pandavas happy, Duryodhana told his father, overpowered by anger and disclosing his mind:

'न मां प्रीणाति मद्भुक्तं श्रियं दृष्ट्वा युधिष्ठिरे।
शान्तिं न परिगच्छामि दह्यमानेन चेतसा॥'

"Seeing Yudhisthira's prosperity, the food I eat does not please me. I have no peace, with a heart that is burning."

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शकुनिः—

'यामेतामतुलां लक्ष्मीं दृष्टवानसि पाण्डवे ।
तस्याः प्राप्तावुपायं मे शृणु सत्यपराक्रम ॥

Sakuni—

"Warrior of unfailing valour! hearken to this stratagem of mine for obtaining those immense riches that you saw with Yudhisthira.

'अहमक्षेष्वभिज्ञोऽस्मि विशेषज्ञश्च देवने ।
द्यूतप्रियश्च कौन्तेयो न च जानाति देवितुम् ॥

"I am an expert with the dice and know the intricacies of gambling. Yudhisthira is fond of gambling and does not know how to play.

'नियतं तु विजेष्यामि कृत्वा तु कपटं विभो ।
आनयामि समृद्धिं तां दिव्यां चोपाह्वयस्व तम् ॥'

"King, I will surely win adopting deceit and bring you that celestial prosperity (of his); invite him."

दुर्योधनः—

'अयमुत्सहते राजन् श्रियमाहर्तुमक्षवित् ।
द्यूतेन पाण्डुपुत्रस्य तदनुज्ञातुमर्हसि ॥'

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Duryodhana—

"King, this Sakuni, expert with the dice, ventures to capture the riches of Yudhisthira through gambling; you must permit that."

आर्तवाक्यं तु तत्तस्य प्रणयोक्तं निशम्य सः।
धृतराष्ट्रो [महाराज] प्राहिणोद्विदुराय वै॥

Hearing those plaintive words of Duryodhana said with affection, Dhritarashtra sent for Vidura.

द्यूते दोषांश्च जानन्स पुत्रस्नेहादकृष्यत॥

Knowing as he did the evils of gambling, he was being dragged by his affection for his son.

तच्छ्रुत्वा विदुरो धीमानिदं वचनमब्रवीत्।
'नाभिनन्दामि ते राजन् व्यवसायमिमं [प्रभो]।
पुत्रैर्भेदो यथा न स्याद् द्यूतहेतोस्तथा कुरु'॥

Hearing that, the wise Vidura said these words: "King, I do not approve of this resolve of yours. Act in such a manner that there will be no split amongst your sons because of this game of dice."

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धृतराष्ट्रः—

'अशुभं वा शुभं वाऽपि हितं वा यदि वाऽहितम्।
प्रवर्ततां सुहृद्द्यूतं दिष्टमेतन्न संशयः।
गच्छ त्वं खाण्डवप्रस्थं समानय युधिष्ठिरम्॥

Dhritarashtra—

"Bad or good, beneficial or detrimental, let friendly gambling go on; this is surely destined. Go to Khandavaprastha and bring Yudhisthira."

ततः प्रायाद्विदुरोऽश्वैरुदारैः
बलान्नियुक्तः पाण्डवानां सकाशे।
तं वै राजा प्रतिगृह्याजमीढ-
स्ततोऽपृच्छद् धृतराष्ट्रं सपुत्रम्॥

Forcibly compelled, Vidura then went to the Pandavas with fine horses. After receiving him, king Yudhisthira enquired of Dhritarashtra and his sons.

विदुरः—

'राजा महात्मा कुशली सपुत्र
आस्ते वृतो ज्ञातिभिरिन्द्रकल्पः।
इदं तु त्वां कुरुराजोऽभ्युवाच
सुहृद्द्यूतं क्रियतां रम्यतां च॥

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Vidura—

"The great king, along with his sons, is well and, surrounded by his kinsmen, is like Indra himself. That Kuru king (Dhritarashtra) said this for you: "Let friendly dice be played and enjoyed.""

'जानाम्यहं द्यूतमनर्थमूलं
कृतश्च यत्नोऽस्य मया निवारणे।
राजा च मां प्राहिणोत्त्वत्सकाशं
श्रुत्वा विद्वन् श्रेय इहाचरस्व॥'

"I know that gambling is the root-cause of calamity; and effort to prevent it was made by me. But the king sent me to you. Having heard this, wise Yudhisthira, do what is good in the circumstance."

'आहूतोऽहं न निवर्ते कदाचिद्'
एवमुक्त्वा विदुरं धर्मराजः।
प्रायाच्छ्वोभूते सगणस्सानुयात्रः
सह स्त्रीभिर्द्रौपदीमादिकृत्वा॥

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"Once called, I will never turn back." Having told Vidura so, Yudhisthira went (to Hastinapura) the next day, with his party and retinue and with the women headed by Draupadi.

स हस्तिनपुरं गत्वा धृतराष्ट्रेण पाण्डवः।
समियाय यथान्यायं कुरुभिश्चापि सर्वशः॥

Reaching Hastinapura, Yudhisthira met in the proper manner Dhritarashtra and all the (other) members of the Kuru house.

सुखोषितास्ते रजनीं प्रातस्सर्वे कृताह्निकाः।
सभां रम्यां प्रविविशुः कितवैरभिनन्दिताः॥

Having spent the night happily, they did their daily religious duty in the morning and entered the beautiful gambling hall, cheered by gamblers.

शकुनिस्सौबलस्तत्र युधिष्ठिरमभाषत।
'उपस्तीर्णा सभा राजन् सर्वे त्वयि कृतक्षणाः।
अक्षानुप्त्वा देवनस्य समयोऽस्तु युधिष्ठिर॥'

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There, Sakuni addressed Yudhisthira: "King, the dice-cloth has been spread in the hall (here); everybody is expecting you; Yudhisthira, let there be an understanding for casting the dice and playing."

युधिष्ठिरः—

'निकृतिर्देवनं पापं न क्षात्रोऽत्र पराक्रमः।
आहूतो न निवर्तेयमिति मे व्रतमाहितम्।
विधिश्च बलवान् केन देवनं मे भविष्यति॥'

Yudhisthira—

"Gambling is deceitful and sinful; there is no martial valour in it. I do not turn back when called; so have I taken a vow. Fate is powerful. With whom shall I have to gamble?"

दुर्योधनः—

'अहं दातास्मि रत्नानां धनानां च विशांपते।
मदर्थे देविता चायं शकुनिर्मातुलो मम॥'

Duryodhana—

"I shall give, O king, jewels and money, and on my behalf, this uncle of mine, Sakuni, shall play."

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युधिष्ठिरः—

'अन्येनान्यस्य वै द्यूतं विषमं प्रतिभाति मे।
एतद्विद्वन्नुपादत्स्व काममेवं प्रवर्तताम्॥

"One gambling for another seems to me to be irregular; learned man, know this; but if you so desire, let it proceed.

'सन्ति निष्कसहस्रस्य भाण्डिन्यो भरिताश्शुभाः।
कोशो हिरण्यमक्षय्यं सदश्वा राष्ट्रसंमताः।
शतं दासीसहस्राणि कुशला नृत्तसामसु।
सहस्रसंख्या नागा मे सर्वशब्दक्षमा युधि।
गवाश्वं बहुधेनूकमसंख्येयमजाविकम्।
एतद्राजन्मम धनं तेन दीव्याम्यहं त्वया॥'

"There are beautiful chests each filled with a thousand pieces of gold; (my) treasury of inexhaustible gold; excellent horses celebrated in (all) countries; hundred thousand attendant women, experts in dance and songs; my elephants numbering a thousand and capable of standing every noise in battle; bulls and horses with numerous

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cows, numberless goats and sheep;—this, king, is my wealth. With this, I will play with you."

एतच्छ्रुत्वा व्यवसितो निकृतिं समुपाश्रितः।
जितमित्येव शकुनिर्युधिष्ठिरमभाषत ॥

Hearing this and determining, Sakuni resorted to deceit and simply told Yudhisthira: "I have won."

युधिष्ठिरः—

'राजपुत्रा इमे राजन् शोभन्ते यैर्विभूषिताः।
कुण्डलानि च निष्काश्च सर्वं राजविभूषणम्।
एतन्मम धनं राजंस्तेन दीव्याम्यहं त्वया ॥'

Yudhisthira—

"King, these ear-rings, necklaces and all the royal ornaments, adorned with which these princes (my brothers) shine,—these are my property; with these I play with you."

जितमित्येव शकुनिर्युधिष्ठिरमभाषत ॥

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"I have won," said Sakuni to Yudhisthira, nothing more.

युधिष्ठिरः—

'श्यामो युवा लोहिताक्षस्सिंहस्कन्धो महाभुजः।
नकुलो ग्लह एवैको विद्ध्येतन्मम तद्धनम् ॥'

Yudhisthira—

"Swarthy, youthful, of red eyes, lion-like shoulders and mighty arm,—this Nakula is my single wager; know this as my wealth to be staked."

जितमित्येव शकुनिर्युधिष्ठिरमभाषत ॥

Sakuni simply said to Yudhisthira: "I have won."

युधिष्ठिरः—

'अयं धर्मान्सहदेवोऽनुशास्ति
लोके ह्यस्मिन् पण्डिताख्यां गतश्च ।
अनर्हता राजपुत्रेण तेन
दीव्याम्यहं चाप्रियवत् प्रियेण ॥'

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Yudhisthira—

"This Sahadeva who preaches the Dharmas and has attained in this world the name of a scholar,—with that dear prince who does not deserve this, I gamble as if he were not dear to me."

जितमित्येव शकुनिर्युधिष्ठिरमभाषत ॥

"Won," said Sakuni to Yudhisthira.

युधिष्ठिरः—

'यो नस्संख्ये नौरिव पारनेता
जेता रिपूणां राजपुत्रस्तरस्वी।
अनर्हता लोकवीरेण तेन
दीव्याम्यहं शकुने फाल्गुनेन ॥'

Yudhisthira—

"He who takes us to the other shore like a ship in (our) battles, conqueror of his foes and a mighty prince, with that Arjuna, the one warrior in the world, who does not deserve this, I gamble, O Sakuni."

जितमित्येव शकुनिः युधिष्ठिरमभाषत ॥

"Won," said Sakuni to Yudhisthira.

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युधिष्ठिरः—

'बलेन तुल्यो यस्य पुमान्न विद्यते
गदाभृतामग्र्य इहारिमर्दनः ।
अनर्हता राजपुत्रेण तेन
दीव्याम्यहं भीमसेनेन राजन् ॥'

Yudhisthira—

"King! equal to whom in strength there is no man, this foremost of those who bear the mace, this annihilator of his foes,—with that prince Bhimasena who does not deserve this, I gamble."

जितमित्येव शकुनिर्युधिष्ठिरमभाषत ॥

Sakuni simply told Yudhisthira : "Won".

शकुनिः—

'बहुवित्तं पराजैषीर्भ्रातॄंश्च सहयद्विपान् ।
आचक्ष्व वित्तं कौन्तेय यदि तेऽस्त्यपराजितम्॥'

Sakuni—

"You have lost much wealth, your brothers, as well as horses and elephants; Yudhisthira, tell me if you have any wealth that has not been won (by me)."

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युधिष्ठिरः—

'अहं विशिष्टस्सर्वेषां भ्रातॄणां दयितस्तथा।
कुर्यामहं जितः कर्म स्वयमात्मन्युपप्लुते॥'

"I am superior to all the brothers and dear to them. I will do service when I am won and myself am enslaved."

जितमित्येव शकुनिर्युधिष्ठिरमभाषत॥

Sakuni simply said to Yudhisthira: "Won".

शकुनिः—

'एतत्पापिष्ठमकरोः यदात्मानं पराजयेः।
शिष्टे सति धने राजन् पाप आत्मपराजयः॥

Sakuni—

"This is most sinful that you should have lost yourself. King, losing oneself when property yet remains is sinful.

'अस्ति ते वै प्रिया राजन् ग्लह एकोऽपराजितः।
पणस्व कृष्णां पाञ्चालीं तयाऽऽत्मानं पुनर्जय॥'

"King, there is your wife, a wager not yet lost; stake Draupadi and win back thine own self."

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युधिष्ठिरः—

'यादृशीं धर्मकामार्थसिद्धिमिच्छेन्नरस्त्रियम् ।
तयैवंविधया राजन् पाञ्चाल्याऽहं सुमध्यया ।
ग्लहं दीव्यामि चार्वङ्गया द्रौपद्या हन्त सौबल॥'

"Alas! Sakuni, with her who is such a woman as man would like to have for the realisation of Dharma, Artha and Kama,—with such a woman of fine waist and lovely limbs, the daughter of the king of the Panchalas, as bet, I play."

एवमुक्ते तु वचने धर्मराजेन धीमता ।
धिग्धिगित्येव वृद्धानां सभ्यानां निस्सृता गिरः॥

When such words were spoken by the wise Yudhisthira, voices of 'Fie, fie' arose from the elders among those assembled there.

चुक्षुभे च सभा [राजन्] राज्ञां संजज्ञिरे शुचः।
भीष्मद्रोणकृपादीनां स्वेदश्च समजायत ॥

The assembly became agitated; the kings became afflicted; Bhishma, Drona, Kripa and others perspired.

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शिरो गृहीत्वा विदुरो गतसत्त्व इवाभवत् ।
आस्ते ध्यायन्नधोवक्त्रो निश्वसन्निव पन्नगः ॥

Holding his head, Vidura looked like one whose life had departed; hanging down his face and sighing like a serpent, he was immersed in thought.

धृतराष्ट्रस्तु संहृष्टः पर्यपृच्छत्पुनःपुनः ।
किं जितं किं जितमिति ह्याकारं नाभ्यरक्षत ॥

And Dhritarashtra rejoiced and asked again and again: "Has it been won, has it been won?" He did not hide his feelings.

जहर्ष कर्णोऽतिभृशं सह दुःशासनादिभिः ।
इतरेषां तु सभ्यानां नेत्रेभ्यः प्रापतज्जलम् ॥

Karna, along with Dussasana and others, exulted intensely. Tears fell from the eyes of others in the assembly.

सौबलो जितमित्येव तानक्षानन्वपद्यत ॥

Sakuni played the dice with the word "Won".

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दुर्योधनः—

'एहि क्षत्तर्द्रौपदीमानयस्व
प्रियां भार्यां संमतां पाण्डवानाम् ।
संमार्जतां वेश्म परैतु शीघ्रं
तत्रास्तु दासीभिरपुण्यशीला ॥'

Duryodhana—

"Come Vidura, bring Draupadi, the beloved and honoured wife of the Pandavas; let her sweep our house; let her come quick; let that woman of unvirtuous onduct be there along with the servant-women."

विदुरः—

'दुर्विभाषं भाषितं त्वादृशेन
न मन्द संबुध्यसि पाशबद्धः ।
प्रपाते त्वं लम्बमानो न वेत्सि
व्याघ्रान्मृगः कोपयसेऽतिवेलम् ॥'

Vidura—

"Fool, such as is unbecoming of one like you has been spoken by you; you do

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not realise yourself caught in a noose; you do not realise yourself hanging over a precipice; a deer that you are, you infuriate tigers beyond limits!

'न हि दासीत्वमापन्ना कृष्णा भवितुमर्हति।
अनीशेन हि राज्ञैषा पणे न्यस्तेति मे मतिः॥'

"Draupadi cannot become a slave; she was staked by the king when he was no more his own master: this is my opinion."

धिगस्तु क्षत्तारमिति ब्रुवाणो
दर्पेण मत्तो धृतराष्ट्रस्य पुत्रः।
अवैक्षत प्रातिकामीं सभाया-
मुवाच चैनं परमार्यमध्ये॥

"Fie upon Vidura." So saying, the son of Dhritarashtra, infatuated with pride, looked at Pratikami (his messenger) and in that assembly and in the midst of the most noble persons, told him:

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'त्वं प्रातिकामिन् द्रौपदीमानयस्व
न ते भयं विद्यते पाण्डवेभ्यः ।
क्षत्ता ह्ययं विवदत्येव भीतो
न चास्माकं वृद्धिकामस्सदैव ॥'

"You, Pratikamin, fetch Draupadi; you have nothing to fear from the Pandavas; afraid (of the Pandavas), this Vidura speaks against us, and he is never our well-wisher."

एवमुक्तः प्रातिकामी स सूतः
समासदन्महिषीं पाण्डवानाम् ॥

Thus told, that charioteer Pratikami approached the queen of the Pandavas.

प्रातिकामी—

'युधिष्ठिरो द्यूतमदेन मत्तो
दुर्योधनो द्रौपदि त्वामजैषीत् ।
सा त्वं प्रपद्यस्व धृतराष्ट्रस्य वेश्म
नयामि त्वां कर्मणे याज्ञसेनि ॥'

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Pratikami—

"Yudhisthira was mad with the infatuation of gambling; Draupadi, Duryodhana won you; so you enter Dhritarashtra's house. Daughter of king Yajnasena! I shall lead you to do menial work."

द्रौपदी—

'कथं त्वेवं वदसि प्रातिकामिन्
को हि दीव्येद्भार्यया राजपुत्रः।
मूढो राजा द्यूतमदेन मत्तो
ह्यभून्नान्यत्कैतवमस्य किञ्चित् ॥'

"How do you speak thus, Pratikamin? Which son of a king will play with his wife as the stake? Mad with the infatuation of gambling, did the king become confounded? Was there not for him anything else as wager?"

प्रातिकामी—

'यदा नाभूत् कैतवमन्यदस्य
तदाऽदेवीत्पाण्डवोऽजातशत्रुः।
न्यस्ताः पूर्वं भ्रातरस्तेन राज्ञा
स्वयं चात्मा त्वमथो राजपुत्रि ॥

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Pratikami—

"When there was nothing else to wager, then (also) Yudhisthira played; the brothers were first wagered by the king, his own self (then) and then you, princess!"

द्रौपदी—

'गच्छ त्वं कितवं गत्वा सभायां पृच्छ सूतज ।
किं तु पूर्वं पराजैषीरात्मानमथवा नु माम् ॥'

Draupadi—

"Go, son of the charioteer! going to the gambler, ask (him) in the assembly: 'Did you first lose thine own self or me?'"

सभां गत्वा स चोवाच युधिष्ठिरमिदं वचः ।
युधिष्ठिरस्तु निश्चेता गतसत्त्व इवाभवत् ।
न तं सूतं प्रत्युवाच वचनं साध्वसाधु वा ॥

He went to the gambling hall and told Yudhisthira these words. Yudhisthira became unconscious and like one whose life had gone. Good or bad, no word

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did Yudhisthira tell the charioteer in reply.

दुर्योधनः—

'इहैवागत्य पाञ्चाली प्रश्नमेनं प्रभाषताम् ।
इहैव सर्वे शृण्वन्तु तस्याश्चैतस्य यद्वचः ॥

Duryodhana—

"Here itself let Draupadi come and ask this question; here itself, let all hear what she and this Yudhisthira have to say.

'दुःशासनैष मम सूतपुत्रो
वृकोदराद्ुद्विजतेऽल्पचेताः ।
स्वयं प्रगृह्यानय याज्ञसेनीं
किं ते करिष्यन्त्यवशास्सपत्नाः ॥'

"Dussasana, this stupid son of my charioteer is afraid of Bhima. You yourself seize and bring Draupadi. What can the enemies who have lost their freedom do to you?"

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ततस्तसमुत्थाय स राजपुत्रः
श्रुत्वा भ्रातुश्शासनं रक्तदृष्टिः ।
प्रविश्य तद्वेश्म महारथाना-
मित्यब्रवीद् द्रौपदीं राजपुत्रीम् ॥

On hearing then the command of his brother, that prince Dussasana with blood-shot eyes rose up, entered the quarters of the great warriors, the Pandavas, and spoke to princess Draupadi in this manner:

'एह्येहि पाञ्चालि जिताऽसि कृष्णे
दुर्योधनं पश्य विमुक्तलज्जा ।
कुरून्भजस्वायतपत्रनेत्रे
धर्मेण लब्धाऽसि सभां परैहि ॥'

"Come, come, daughter of the Panchala king! you have been won, Draupadi; meet Duryodhana, leaving aside your bashfulness; lady with eyes broad like lotus-petals! come over to the Kauravas; you have been secured righteously; come to the hall."

ततस्समुत्थाय सुदुर्मनास्सा
विवर्णमामृज्य मुखं करेण ।
आर्ता प्रदुद्राव यतस्स्त्रियस्ता
वृद्धस्य राज्ञः कुरुपुङ्गवस्य ॥

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Very much troubled in mind, she arose, and wiping her face which had turned pale, the distressed Draupadi ran to where the ladies of the venerable king Dhritarashtra, the distinguished scion of Kuru, were.

दुश्शासनस्तामभिगर्जमानो
जग्राह केशेषु नरेन्द्रपत्नीम् ॥

Thundering at her, Dussasana caught that queen by the hair.

सा कृष्यमाणा नमिताङ्गयष्टि-
श्शनैरुवाचाथ 'रजस्वलाऽस्मि ।
एकं च वासो मम मन्दबुद्धे
सभां नेतुं नार्हसि मामनार्य' ॥

Dragged along, her slender body bent, she then said in a low tone: "I am unwell; fool, my garment is (but) single; ignoble man, you must not take me to the hall."

ततोऽब्रवीत्तां प्रसभं निगृह्य
केशेषु कृष्णेषु तदा स कृष्णाम् ।
कृष्णं च जिष्णुं च हरिं नरं च
त्राणाय विक्रोशति याज्ञसेनी ॥

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Holding Draupadi forcibly by her dark hair, Dussasana then spoke to her. (At that time), Draupadi cried for help to Krishna and Arjuna, Narayana and Nara.

'रजस्वला वा भव याज्ञसेनि
एकाम्बरा वाऽप्यथवा विवस्त्रा ।
द्यूते जिता चासि कृताऽसि दासी
दासीषु वासश्च यथोपजोषम् ॥'

"Daughter of king Yajnasena! be you unwell, or with a single cloth or without any cloth; you have been won in gambling; you have been made a slave; live as you please among the slave-women."

प्रकीर्णकेशी पतितार्धवस्त्रा
दुश्शासनेन व्यवधूयमाना ।
ह्रीमत्यमर्षेण च दह्यमाना
शनैरिदं वाक्यमुवाच कृष्णा ॥

With dishevelled hair and half-fallen garment and tossed about by Dussasana,

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bashful Draupadi, burning with anger, slowly spoke these words:

'इदं त्वकार्यं कुरुवीरमध्ये
रजस्वलां यत्परिकर्षसे माम् ।
न चापि कश्चित्कुरुतेऽत्र कुत्सां
ध्रुवं तवेदं मतमभ्युपेतः ॥

"This is an improper act that you drag me, a woman unwell, into the midst of the warriors of the Kuru house; and nobody here censures you; surely, they endorse this attitude of yours.

'द्रोणस्य भीष्मस्य च नास्ति सत्त्वं
क्षत्तुस्तथैवास्य महात्मनोऽपि ।
राज्ञस्तथा हीममधर्ममुग्रं
न लक्षयन्ते कुरुवृद्धमुख्याः ॥'

"Is there no good sense in Drona, Bhishma, or even in this high-souled Vidura and king Dhritarashtra, that these, the chief among the Kuru elders, do not notice this terrible Adharma?"

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दुश्शासनश्चापि समीक्ष्य कृष्णा-
मुवाच दासीति हसन्सशब्दम् ।
कर्णस्तु तद्वाक्यमतीव हृष्ट-
स्संपूजयामास हसन्सशब्दम् ।
गान्धारराजस्सुबलस्य पुत्र-
स्तथैव दुश्शासनमभ्यनन्दत् ॥

And Dussasana, looking at Draupadi, called her "slave", laughing boisterously; and, immensely pleased, Karna acclaimed Dussasana's word, laughing boisterously; Sakuni also applauded Dussasana in the same manner.

भीष्मः—

'न धर्मसौक्ष्म्यात्सुभगे विवेक्तुं
शक्नोमि ते प्रश्नमिमं यथावत् ।
अस्वाम्यशक्तः पणितुं परस्वं
स्त्रियाश्च भर्तुर्वशतां समीक्ष्य ॥

Bhishma—

"Blessed lady! 'one who is not a master has no power to wager another's

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property; and a woman is subordinate to her husband'—considering this I am not able to determine the truth of this question owing to the subtlety of Dharma.

'त्यजेत सर्वां पृथिवीं समृद्धां
युधिष्ठिरो धर्ममथो न जह्यात्।
उक्तं जितोऽस्मीति च पाण्डवेन
तस्मान्न शक्नोमि विवेक्तुमेतत्॥'

"Yudhisthira will abandon the whole of his flourishing kingdom, but will not abandon Dharma; and he has said that he has been won; therefore I am not able to determine this."

विकर्णः—

'मन्ये न्याय्यं यदत्राहं तद्धि वक्ष्यामि कौरवाः।
साधारणी च सर्वेषां पाण्डवानामनिन्दिता।
जितेन पूर्वं चानेन पाण्डवेन कृतः पणः।
इयं च कीर्तिता कृष्णा सौबलेन पणार्थिना।
एतत्सर्वं विचार्याहं मन्ये न विजितामहम्॥'

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Vikarna (a son of Dhritarashtra)—

"Kauravas, what I think right in this matter, I shall speak: this irreproachable Draupadi is common to all the Pandavas; she was staked by Yudhisthira, who himself had already been won; and Draupadi was mentioned by Sakuni who wanted her as the wager; considering all this, I think, she has not been won."

एतच्छ्रुत्वा महान्नादस्सभ्यानामुदतिष्ठत ।
विकर्णं शंसमानानां सौबलं चापि निन्दताम् ॥

On hearing this, great noise arose among those assembled there, praising Vikarna and condemning Sakuni.

तस्मिन्नुपरते शब्दे राधेय इदमब्रवीत् ।
'कीर्तिता द्रौपदी वाचा अनुज्ञाता च पाण्डवैः ।
भवत्यविजिता केन हेतुनैषा मता तव ॥

When that noise had died down, Karna said this: "Draupadi was mentioned by name and she (as stake) was accepted by the Pandavas; on what ground is she viewed by you as not won?

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'मन्यसे वा सभामेतामानीतामेकवाससम् ।
अधर्मेणेति तत्रापि शृणु मे वाक्यमुत्तमम् ॥

"If you think that she has been unrighteously brought to the hall with a single garment (on her), hearken to these conclusive words of mine:

'एको भर्ता स्त्रिया देवैर्विहितः कुरुनन्दन ।
इयं त्वनेकवशगा बन्धकीति विनिश्चिता ॥

"Scion of the Kuru house, a single husband is ordained by the gods for a woman; but this woman, who is under more than one, is decided as a harlot.

'अस्याः सभामानयनं न चित्रमिति मे मतिः ॥

"My view is that there is nothing strange in bringing her to the hall.

'दुश्शासन सुबालोऽयं विकर्णः प्राज्ञवादिकः ।
पाण्डवानां च वासांसि द्रौपद्याश्चाप्युपाहर ॥'

"Dussasana! an urchin, this Vikarna talks like a wiseacre; seize the clothes of the Pandavas and Draupadi."

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तच्छ्रुत्वा पाण्डवास्सर्वे स्वानि वासांसि[भारत]।
अवकीर्योत्तरीयाणि सभायां समुपाविशन् ॥

Hearing that, the Pandavas, all of them, threw away their upper garments and sat in the hall.

ततो दुश्शासनो [राजन्] द्रौपद्या वसनं बलात्।
सभामध्ये समाक्षिप्य व्यपाक्रष्टुं प्रचक्रमे ॥

Then, Dussasana began to forcibly snatch and pull off Draupadi's cloth in the midst of that assembly.

'महत्यापदि संप्राप्ते स्मर्तव्यो भगवान् हरिः।'
इति निश्चित्य मनसा शरणागतवत्सलम्।
आकृष्यमाणे वसने द्रौपदी कृष्णमस्मरत् ॥

"When great calamity befalls, Lord Hari (Krishna) must be thought of." So deciding in mind, Draupadi, while her cloth was being pulled off, thought of Krishna who is affectionate to those who seek him as refuge.

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'शङ्खचक्रगदापाणे द्वारकानिलयाच्युत ।
गोविन्द पुण्डरीकाक्ष रक्ष मां शरणागताम् ॥
हा कृष्ण द्वारकावासिन्क्वासि यादवनन्दन ।
इमामवस्थां संप्राप्तामनाथां किमुपेक्षसे ॥
कृष्ण कृष्ण महायोगिन्विश्वात्मन्विश्वभावन ।
प्रपन्नां पाहि गोविन्द कुरुमध्येऽवसीदतीम् ॥'

"O Lord armed with conch, discus and mace, Denizen of Dvaraka, Imperishable Lord, Lotus-eyed Govinda, protect me who has sought you as refuge.

"O Krishna, Denizen of Dvaraka, Joy of the Yadavas! Where are you? Why do you neglect this helpless being who has come to this critical state?

"Krishna, Krishna, the great Yogin, Soul of the universe, Creator of the universe, Govinda, save this suppliant creature, perishing in the midst of the Kurus."

इत्यनुस्मृत्य कृष्णं सा हरिं त्रिभुवनेश्वरम् ।
प्रारुदद्दुःखिता [राजन्] मुखमाच्छाद्य भामिनी ॥

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Having thus contemplated upon Krishna, Hari, the Lord of the three worlds, that beautiful lady, covering her face, cried in her distress.

तस्य प्रसादाद् द्रौपद्याः कृष्यमाणेऽम्बरे तदा ।
तद्रूपमपरं वस्त्रं प्रादुरासीदनेकशः ॥

By His grace, there appeared at that time when Draupadi's garment was being pulled off, a similar garment many times over.

तदद्भुततमं लोके वीक्ष्य सर्वे महीभृतः ।
शशंसुर्द्रौपदीं तत्र कुत्सन्तो धृतराष्ट्रजम् ॥

Seeing that greatest wonder of the world, all the kings extolled Draupadi and condemned Duryodhana.

यदा तु वाससां राशिस्सभामध्ये समाचितः ।
तदा दुश्शासनश्श्रान्तो व्रीडितस्समुपाविशत् ॥

When a pile of cloths had accumulated in the centre of the hall, Dussasana sat down, tired and ashamed.

कर्णो दुश्शासनं त्वाह कृष्णां दासीं गृहानय ।
दुश्शासनस्सभामध्ये विचकर्ष तपस्विनीम् ॥

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Karna told Dussasana: "Take the slave Draupadi into the house." And Dussasana dragged the poor woman in the midst of the assembly.

द्रौपदी—

'परित्रायस्व मां भीष्म द्रोण द्रौणे तथा कृप ।
परित्रायस्व विदुर धर्मिष्ठो धर्मवत्सल ॥
धृतराष्ट्र महाराज परित्रायस्व वै स्नुषाम् ॥

Draupadi—

"Save me, Bhishma, Drona, Asvatthaman, Kripa; save me Vidura, you who are most righteous and who love Dharma; Dhritarashtra, O great king, save your daughter-in-law.

'गान्धारि किं क्लिश्यमानां न त्रायसि वधूं स्वकाम्।
हा हताऽस्मि सुमन्दात्मा सुयोधनवशं गता ॥'

"Gandhari! why do you not save your own daughter-in-law, who is being harassed? Alas! I, this wretched self, gone under Duryodhana's control, shall perish."

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विदुरः—

'यद्येवं त्वं महाराज संक्लेशयसि द्रौपदीम् ।
अचिरेणैव कालेन पुत्रस्ते सह मन्त्रिभिः ।
गमिष्यति क्षयं पापः पाण्डवक्षयकारणात् ।
तस्मान्निवारय सुतं मा विनाशं विचिन्तय ॥'

Vidura—

"Great king, if you thus allow Draupadi to be harassed, your evil son, along with his counsellors, shall perish in a short time itself on account of this trouble given to the Pandavas; therefore, prevent your son; do not contemplate ruin."

एतच्छ्रुत्वा मन्दबुद्धिर्नोत्तरं किञ्चिदब्रवीत् ॥

Hearing this, stupid Dhritarashtra did not give any reply.

ततो दुर्योधनस्तत्र दैवमोहबलात्कृतः ।
अचिन्त्य क्षत्तुर्वचनं हर्षेणायतलोचनः ।
ऊरू दर्शयते पापो द्रौपद्या वै मुहुर्मुहुः ॥

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Then, in that assembly, forcibly impelled by Fate and folly, without thinking of the words of Vidura, with his eyes expanding in delight, evil Duryodhana gestured to Draupadi, often and often, asking her to sit on his thighs.

द्रौपदी—

'यस्माच्चोरुं दर्शयसे यस्माच्चोरुं निरीक्षसे।
तस्मात्तव ह्यधर्मिष्ठ ऊरौ मृत्युर्भविष्यति॥

Draupadi—

"Since you point your thigh (to me), since you look at your thigh, most evil Duryodhana, you shall have death in your thigh.

'यस्माच्चैवं क्लेशयति भ्राता ते मां दुरात्मवान्।
तस्माद्रुधिरमेवास्य पास्यते वै वृकोदरः॥

"Since this wicked brother of yours (Dussasana) harasses me thus, Bhima shall drink his blood.

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'इमं च पापिष्ठमतिं कर्णं ससुतबान्धवम्।
सामात्यं सपरीवारं हनिष्यति धनञ्जयः॥

"And this Karna of most evil mind, him together with his sons, kinsmen, ministers and attendants, Arjuna shall kill.

'क्षुद्रधर्मं नैकृतिकं शकुनिं पापचेतसम्।
सहदेवो रणे क्रुद्धो हनिष्यति सबान्धवम्॥'

"This Sakuni, mean in nature, a cheat and an evil minded fellow, him together with his kith and kin, infuriated Sahadeva shall kill in battle."

एवमुक्ते तु वचने द्रौपद्या धर्मशीलया।
ततोऽन्तरिक्षात्सुमहत् पुष्पवर्षमवापतत्॥

When the virtuous Draupadi spoke thus, a very great shower of flowers fell from the heavens.

द्रौपद्या वचनं श्रुत्वा धनुरादाय वीर्यवान्।
सव्यसाची समुत्पत्य ताञ्छत्रून् समुदैक्षत॥

Hearing Draupadi's words, the valorous Arjuna seized his bow, jumped up and looked at those enemies.

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उत्पतन्तं तु वेगेन ततो दृष्ट्वा धनञ्जयम् ।
उवाच स घृणी ज्येष्ठो धर्मराजो युधिष्ठिरः ॥

Seeing Arjuna rise up impetuously, that compassionate and righteous Yudhisthira, the eldest brother, said:

'मा पार्थ साहसं कार्षीर्मा विनाशं गमेद्यशः ।
अहमेतान् पापकृतो द्यूतज्ञान् दग्धुमुत्सहे ।
किन्त्वसत्यगतिं दृष्ट्वा क्रोधो नाशमुपैति मे ।
त्वमिमं जगतोऽर्थे वै कोपं संयच्छ पाण्डव ॥'

"Arjuna, do not be rash; let not our fame perish; I can burn these gambler-sinners but, seeing that it is the path of non-truthfulness, my anger dies down. Arjuna, for the sake of the world, curb this anger."

ततो राज्ञो धृतराष्ट्रस्य गेहे
गोमायुरुच्चैर्व्याहरदग्निहोत्रे ।
तं रासभाः प्रत्यभाषन्त [राजन्]
समन्ततः पक्षिणश्चैव रौद्राः ॥

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At that time, in the sacrificial fire-hall in king Dhritarashtra's house, a jackal yelled at the top of its voice and asses and terrible birds answered it from all sides.

तं वै शब्दं विदुरस्तत्त्ववेदी
शुश्राव घोरं सुबलात्मजा च।
भीष्मो द्रोणो गौतमश्चापि विद्वान्
स्वस्ति स्वस्तीत्यपि चैवाहुरुच्चैः॥

Vidura who knew the true nature of things, heard that terrible noise; also Ghandhari, daughter of king Subala, Bhishma, Drona and the learned Kripa; and they said aloud "peace, peace".

ततो गान्धारी विदुरश्चापि विद्वान्
तमुत्पातं घोरमालक्ष्य राज्ञे।
निवेदयामासतुरार्तवत्तदा
ततो राजा वाक्यमिदं बभाषे॥

Noticing that terrible evil portent and distressed, Gandhari and the wise Vidura informed the king; and the king (Dhritarashtra) said these words:

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'हतोऽसि दुर्योधन मन्दबुद्धे
यस्त्वं सभायां कुरुपुङ्गवानाम् ।
स्त्रियं समाभाषसि दुर्विनीत
विशेषतो द्रौपदीं धर्मपत्नीम् ॥

"You are doomed, Duryodhana, ill-behaving fool, you who address a woman, and that too Draupadi, the wedded wife (of the Pandavas), in the open assembly of the Kuru heroes."

एवमुक्त्वा धृतराष्ट्रो मनीषो
कृष्णां पाञ्चालीमब्रवीत् सान्त्वपूर्वम् ॥

Having spoken thus, the wise Dhritarashtra said this to Draupadi in conciliatory words:

'वरं वृणीष्व पाञ्चालि मत्तो यदभिवाञ्छसि ।
वधूनां हि विशिष्टा मे त्वं धर्मपरमा सती ॥'

"Ask of me a boon, Draupadi, of what you want; virtuous and one to whom Dharma is everything, you are the most distinguished of my daughters-in-law."

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द्रौपदी—

'ददासि चेद्वरं मह्यं वृणोमि भरतर्षभ ।
सर्वधर्मानुगश्श्रीमानदासोऽस्तु युधिष्ठिरः ॥'

Draupadi—

"Distinguished scion of the Bharata race, if you will grant me a boon, I ask: "May the blessed Yudhisthira, the follower of all Dharmas, be free."

धृतराष्ट्रः—

एवं भवतु कल्याणि यथा त्वमभिभाषसे ।
द्वितीयं ते वरं भद्रे ददामि वरयस्व ह ॥'

Dhritarashtra—

"Auspicious lady, be it as you say; I shall grant you a second boon; ask."

द्रौपदी—

'सरथौ सधनुष्कौ च भीमसेनधनञ्जयौ ।
यमौ च वरये राजन् अदासान्स्ववशानहम् ॥'

Draupadi—

"I request that, with their chariots and bows, Bhima and Arjuna as also the twins may cease to be slaves and become free."

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धृतराष्ट्रः—

'तथाऽस्तु ते महाभागे यथा त्वं नन्दिनीच्छसि।
तृतीयं वरयास्मत्तो नासि द्वाभ्यां सुसंस्कृता॥'

Dhritarashtra—

"Blessed daughter! be it as you wish. Ask of me a third boon; you are not fully served by the two boons."

द्रौपदी—

'लोभो धर्मस्य नाशाय सन्तीर्णाः पतयो मम।
वेत्स्यन्ति चैव भद्राणि राजन्पुण्येन कर्मणा॥'

Draupadi—

"King, avarice ruins Dharma; my husbands have been rescued and they will, by their meritorious deeds, gain their prosperity."

धृतराष्ट्रः—

'अजातशत्रो भद्रं ते अरिष्टं स्वस्ति गच्छत।
अनुज्ञातास्सहधनास्स्वराज्यमनुशासत॥

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Dhritarashtra—

"Yudhisthira, may there be welfare for you; go you (all) safe and untroubled; permitted by me, and with all your riches, rule your own kingdom.

'स्मरन्ति सुकृतान्येव न वैराण्यपि साधवः ॥

"Good men remember only the good things done and never the enmities (that have been).

'तथाऽऽचरितमार्येण त्वयाऽस्मिन्सत्समागमे ।
दुर्योधनस्य पारुष्यं तत्तात हृदि मा कृथाः ॥

"You have behaved so, the noble soul that you are, in this assemblage of good men; my dear Yudhisthira, do not bear in your mind Duryodhana's violence.

'अजातशत्रो भद्रं ते खाण्डवप्रस्थमाविश ।
भ्रातृभिस्तेऽस्तु सौभ्रात्रं धर्मे ते धीयतां मनः॥'

"Yudhisthira, may there be welfare for you; go to Khandavaprastha; may there be brotherly amity between you and your brothers; may your mind be set on Dharma."

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इत्युक्तो [भरतश्रेष्ठ] प्रतस्थे भ्रातृभिस्सह ॥

So told, Yudhisthira started with his brothers.

अथ दुर्योधनः कर्णश्शकुनिश्चापि सौबलः ।
धृतराष्ट्रं त्वरायुक्ताश्श्लक्ष्णं वचनमब्रुवन् ॥

Then Duryodhana, Karna and Sakuni hastened and said to Dhritarashtra these artful words:

दुर्योधनः—

'सर्वोपायैर्निहन्तव्याश्शत्रवश्शत्रुसूदन ॥

Duryodhana—

"Destroyer of foes! enemies must be killed by every means.

'कुपिताः पाण्डवास्सर्वे सेनायोगाय निर्ययुः ॥

"The infuriated Pandavas, all of them, went out (from here) to collect an army.

'न क्षंस्यन्ते तथाऽस्माभिर्जातु विप्रकृता हि ते ।
द्रौपद्याश्च परिक्लेशं कस्तेषां क्षन्तुमर्हति ॥

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"Harmed by us in that manner, they (Pandavas) will never put up (with that); who amongst them will put up with Draupadi's molestation?

'अर्जुनेन समो लोके नास्ति वीर्ये धनुर्धरः ।
अकारादीनि नामानि अर्जुनग्रस्तचेतसः ।
अश्वाक्षराम्बुजाश्चैव त्रासं सञ्जनयन्ति मे ॥

"There is no archer in the world equal to Arjuna in valour. To me, whose mind is possessed by Arjuna, even names beginning with 'A',—'Asva' (horse), 'Akshara' (letter), and 'Ambuja' (conch) —produce fright.

'द्यूते पार्थस्य [कौरव्य] मायया निकृतिः कृता ।
तस्माद्धि नो जयस्तात अन्योपायेन नो भवेत् ॥

"Yudhisthira was deceived by trick in gambling; father, thence is our victory; it could not have been secured by any other means.

'पुनर्दीव्याम भद्रं ते वनवासाय पाण्डवैः ।
एवमेतान्वशे कर्तुं शक्ष्यामः पुरुषर्षभ ॥

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"Most distinguished of men! May there be weal for you; with forest life as the condition, we shall play again; thus shall we be able to keep them in our control.

'अयं हि शकुनिर्वेद सविद्यामक्षसम्पदम् ॥

"This Sakuni knows excellent gambling with the secret knowledge to win.

'दृढमूला वयं राज्ये मित्राणि परिगृह्य च ।
जेष्यामस्तान्वयं राजन् रोचतां ते परन्तप ॥'

"Destroyer of foes! established firm in our kingdom, and securing allies, we shall conquer them; may this be acceptable to you, king."

धृतराष्ट्रः—

'तूर्णं प्रत्यानयस्वैतान् कामं व्यध्वगतानपि ।
आगच्छन्तु पुनर्द्यूतमिदं कुर्वन्तु पाण्डवाः ॥'

Dhritarashtra—

"Quickly bring them back, even if they have gone very far on the road; let the Pandavas come and again play this game of dice."

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अथाब्रवीद्धर्मयुक्ता गान्धारी शोककर्शिता ॥

Then, the righteous Gandhari, emaciated in sorrow, told (Dhritarashtra):

'मा कुलस्य क्षये घोरे कारणं त्वं भविष्यसि ।
बद्धं सेतुं को नु भिन्द्याद् धमेच्छान्तं च पावकम्।
शमे स्थितान्को नु पार्थान्कोपयेद्भरतर्षभ ।
राजन्नयं मद्वचनात् त्यज्यतां कुलपांसनः ॥'

"Do not become the cause of the terrible destruction of our family; who will break the dam that has been built? who will blow up the extinguished fire? illustrious scion ot Bharata! who will infuriate the Pandavas who have settled into peace? King! on my word, let this disgrace of our family, Duryodhana, be abandoned."

धृतराष्ट्रः—

'अन्तः कामं कुलस्यास्तु न शक्नोमि निवारितुम् ।
पुनर्द्यूतं च कुर्वन्तु मामकाः पाण्डवैस्सह ॥'

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Dhritarashtra—

"By all means, let there be the end of our family; I am not able to prevent (this); once more, let our (boys) play dice with the Pandavas."

ततो व्यध्वगतं पार्थं प्रातिकामी युधिष्ठिरम्।
उवाच वचनाद्राज्ञो धृतराष्ट्रस्य धीमतः।
'एहि पाण्डव दीव्येति पिता त्वाह नराधिपः॥

Then, Pratikami, on the word of the wise king Dhritarashtra, told Yudhisthira who had gone a long way on the road: "'Come Yudhisthira, play the dice,' So said your father, the king."

युधिष्ठिरः—

'धातुर्नियोगाद् भूतानि प्राप्नुवन्ति शुभाशुभम्।
अक्षद्यूते समाह्वानं नियोगात्स्थविरस्य च।
जानन्नपि क्षयकरं नातिक्रमितुमुत्सहे॥'

Yudhisthira—

"Beings obtain good and bad on the dictate of Fate; I am not able to disobey this call for gambling because of the command of the old man, though I know it to be ruinous."

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इति ब्रुवन्निववृते भ्रातृभिस्सह पाण्डवः ।
जानंश्च शकुनेर्मायां पार्थो द्यूतमियात्पुनः ॥

So saying, Yudhisthira returned with his brothers; knowing the fraud of Sakuni, Yudhisthira went to play again.

शकुनिः—

'वयं वा द्वादशाब्दानि युष्माभिर्द्यूतनिर्जिताः ।
प्रविशेम महारण्यं रौरवाजिनवाससः ।
त्रयोदशं च स्वजनैरज्ञाताः परिवत्सरम् ।
ज्ञाताश्च पुनरन्यानि वने वर्षाणि द्वादश ॥
अस्माभिर्निर्जिता यूयं वने द्वादश वत्सरान् ।
वसध्वं कृष्णया सार्धमजिनैः प्रतिवासिताः ।
त्रयोदशं च स्वजनैरज्ञाताः परिवत्सरम् ।
ज्ञाताश्च पुनरन्यानि वने वर्षाणि द्वादश ।
अनेन व्यवसायेन पुनर्दीव्यस्व भारत ॥'

Sakuni—

"If defeated by you, we shall go into the great forests, clad in deerskin, for twelve years; also, we shall live the whole of the thirteenth year, unknown to our kinsmen; and if we are discovered we shall live in the forests for another twelve years.

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"If you are defeated by us, you shall, along with Draupadi, live in the forests for twelve years, clad in deerskin; also the whole of the thirteenth year, unknown to your kinsmen; and if you are discovered you shall live in the forests for another twelve years.

"With this resolve, play again, you scion of Bharata."

एवं दैवबलाविष्टो धर्मराजो युधिष्ठिरः ।
भीष्मद्रोणावार्यमाणो विदुरेण च धीमता ।
गान्धार्या पृथया चैव द्रौपद्या द्रौणिना तथा ।
वार्यमाणोऽपि सततं शकुनिं प्रत्यभाषत ।
एवं भवत्विति तदा ग्लहं जग्राह सौबलः ।
जितमित्येव शकुनिर्युधिष्ठिरमभाषत ॥

Possessed thus by the power of Fate, Yudhisthira, though incessantly prevented by Bhishma, Drona, the wise Vidura, Gandhari, Kunti, Draupadi and Asvatthaman, replied to Sakuni: "Be it so." At that time, Sakuni took the dice and simply told Yudhisthira: "Won."

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अजिनैस्संवृतान्दृष्ट्वा हृतराज्यानरिन्दमान् ।
प्रस्थितान्वनवासाय ततो दुश्शासनोऽब्रवीत् ॥

Then, seeing the Pandavas, who could quell their foes, start for the forest-life, wrapped in skins and deprived of their kingdom, Dussasana said:

'प्रवृत्तं धार्तराष्ट्रस्य चक्रं राज्ञो महात्मनः ।
पराजिता हृतधना वनमेष्यन्ति पाण्डवाः ॥

"The rule of the great king Duryodhana has begun; vanquished and deprived of their wealth, the Pandavas are going to the forest.

'महाप्राज्ञस्सौमकिर्यज्ञसेनः
कन्यां पाञ्चालीं पाण्डवेभ्यः प्रदाय ।
अकार्षीद्वै सुकृतं नेह किञ्चित्
क्लीबाः पार्थाः पतयो याज्ञसेन्याः ॥

"Most unfortunate in this world has that very wise descendant of the Somaka race, king Drupada, become by giving his daughter Draupadi to the Pandavas; eunuchs are the Pandavas, the husbands of Draupadi.

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'सूक्ष्मप्रावारानजिनोत्तरीयान्
दृष्ट्वाऽरण्ये निर्धनानप्रतिष्ठान्।
कां त्वं प्रीतिं लप्स्यसे याज्ञसेनि
पतिं वृणीष्वेह यमन्यमिच्छसि ॥'

"Seeing the Pandavas in the forest with little clothing, with skins as upper wear, without riches and without position, what pleasure would you derive, daughter of king Drupada? Choose as husband any other person here whom you desire."

भीमः—

'क्रूर पापजनैर्जुष्टमकृतार्थं प्रभाषसे ।
गान्धारविद्यया हि त्वं राजमध्ये विकत्थसे ॥

Bhima—

"Wicked fellow, you talk what evil men are accustomed to; you talk in vain. By the magic-skill of Sakuni it is that you brag in the midst of kings.

'यथा तुदसि मर्माणि वाक्छरैरिह नो भृशम् ।
तथा स्मारयिता तेऽहं कृन्तन्मर्माणि संयुगे ॥

"Even as you now pierce our vitals severely with your word-shafts, I will tear your vitals in battle and remind you of this.

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'नृशंस परुषं वक्तुं शक्यं दुश्शासन त्वया ।
निकृत्या हि धनं लब्ध्वा को विकत्थितुमर्हति ॥

"Wicked Dussasana, it is possible for you to talk rudely? Obtaining wealth through fraud, who can boast?

'धार्तराष्ट्रान् रणे हत्वा मिषतां सर्वधन्विनाम् ।
शर्म गन्तास्मि न चिरात् सत्यमेतद्ब्रवीमि ते ॥

"Before all the archers wide awake, I will, ere long, kill the sons of Dhritarashtra in battle and calm myself; this, I tell you in sooth.

'अहं दुर्योधनं हन्ता कर्णं हन्ता धनञ्जयः ।
शकुनिं चाक्षकितवं सहदेवो हनिष्यति ॥

"I shall kill Duryodhana; Arjuna shall kill Karna and the rogue with the dice, Sakuni, Sahadeva shall kill.

'सुयोधनमिमं पापं हन्तास्मि गदया युधि ।
शिरः पादेन चास्याहमधिष्ठास्यामि भूतले ॥

"I shall kill this evil Duryodhana in battle with my mace; and upon his head (lying) on the ground, I shall set my foot

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'वाक्यशूरस्य चैवास्य परुषस्य दुरात्मनः ।
दुश्शासनस्य रुधिरं पातास्मि मृगराडिव ॥'

"And of this rude and wicked Dussasana, brave only in words, I shall drink the blood, like a lion."

अर्जुनः—

नैवं वाचा व्यवसितं भीम विज्ञायते सताम् ।
इतश्चतुर्दशे वर्षे द्रष्टारो यद् भविष्यति ॥'

Arjuna—

"Bhima, not in this manner through words is the resolve of great men known; in the fourteenth year from to-day, they shall see what is going to happen."

एवं ते पुरुषव्याघ्रास्सर्वे व्यायतबाहवः ।
प्रतिज्ञा बहुलाः कृत्वा वनायैव प्रवव्रजुः ॥

Making many such vows, those best of men, the long-armed Pandavas, all of them went into exile in the forest.

॥ इति सभापर्व समाप्तम् ॥

THUS ENDS THE SABHA PARVA

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॥ अथ वनपर्व ॥

VANA PARVA

एवं द्यूतजिताः पार्था निर्ययुर्गजसाह्वयात् ।
उदङ्मुखाश्शस्त्रभृतः प्रययुस्सह कृष्णया ।
एतान्भृत्या अनुययुस्स्त्रिय आदाय सर्वशः ॥

Conquered thus in the game of dice, the sons of Kunti went out of the city of Hastinapura. Bearing their arms, they went northward, with Draupadi. Their servants followed them taking all the ladies (of the Pandavas).

व्रजतस्तान्विदित्वा तु पौराश्शोकाभिपीडिताः ।
'साधु गच्छामहे सर्वे यत्र गच्छन्ति पाण्डवाः ।'
एवमुक्त्वाऽनुजग्मुस्ते पाण्डवांस्तान्समेत्य च ॥

Learning that the Pandavas were departing, the sorrow-stricken citizens said: "Well, we will go where the Pandavas go," and followed them in a body.

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युधिष्ठिरः—

'भीष्मः पितामहो राजा विदुरो जननी च मे।
सुहृज्जनश्च प्रायो मे नगरे नागसाह्वये॥

Yudhisthira—

"Our grandfather Bhishma, king Dhritarashtra, Vidura, my mother Kunti and most of my friends are in the city of Hastinapura.

'ते त्वस्मद्धितकामार्थं पालनीयाः प्रयत्नतः।
निवर्तितागता दूरं ममागमनकाङ्क्षिणः॥'

"For the love you have for our good, all of them must be protected (by you) with effort. You have come far; go back (and be) awaiting my return."

तथाऽनुमन्त्रितास्तेन ताः प्रजाः परमातुराः।
अकामास्सन्न्यवर्तन्त, रथमास्थाय पाण्डवाः।
प्रययुः काम्यकं नाम वनं मुनिजनप्रियम्॥

So requested by Yudhisthira, those intensely afflicted subjects returned against their wish. And the Pandavas, riding their chariots, went to the forest named Kamyaka, dear to ascetics.

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तत्र ते न्यवसन्वीरा वने बहुमृगद्विजे ।
अन्वास्यमाना मुनिभिस्सान्त्वयमानाश्च [भारत]॥

There, in that forest abounding in beast and bird, the heroic Pandavas lived in the company of ascetics, soothed by them.

भोजाः प्रव्रजिताञ्छ्रुत्वा वृष्णयश्चान्धकैस्सह ।
पाण्डवान्दुःखसन्तप्तान् समाजग्मुर्महावने ।
पाञ्चालस्य च दायादः, क्रोधामर्षसमन्विताः ।
वासुदेवं पुरस्कृत्य सर्वे ते क्षत्रियर्षभाः ।
परिवार्योपविविशुर्धर्मराजं युधिष्ठिरम् ॥

Hearing that the Pandavas had gone into exile, the Bhojas and the Vrishnis, along with the Andhakas, came to the Pandavas who were suffering in sorrow, in the big forest; and the son of the Panchala king (Dhrishtadyumna) also came. With Krishna at their head, all those indignant Kshatriya chiefs sat, surrounding the righteous Yudhisthira.

द्रौपदी—

'वासुदेव हृषीकेश त्वयि सर्वं प्रतिष्ठितम् ।
सा तेऽहं दुःखमाख्यास्ये प्रणयान्मधुसूदन ॥

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Draupadi—

"Immanent and transcendent God, Lord of our senses, in you is everything established. To you, Krishna, I speak my grief out of our friendship.

'कथं नु भार्या पार्थानां तव कृष्ण सखी विभो ।
धृष्टद्युम्नस्य भगिनी सभां कृष्येत मादृशी ॥

"Lord, how can one like me, the wife of the Pandavas, a friend of yours, Krishna, and the sister of Dhrishtadyumna, be dragged into the assembly?

'दासीभावेन मां भोक्तुमीषुस्ते मधुसूदन ॥

"Krishna, they wanted to enjoy me, keeping me as a servant!

'शाश्वतोऽयं धर्मपथस्सद्भिराचरितस्सदा ।
यद् भार्यां परिरक्षन्ति भर्तारोऽल्पबला अपि ॥

"That husbands, even of little strength, protect their wives, is the eternal way of Dharma followed by good men.

'नन्विमे शरणं प्राप्तं न त्यजन्ति कदाचन ।
ते मां शरणमापन्नां नान्वपद्यन्त पाण्डवाः ॥

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"These Pandavas never forsake one who seeks them as refuge! They did not come to rescue me who had taken shelter under them!

'अधर्मेण हृतं राज्यं सर्वे दासाः कृतास्तथा।
सभायां परिकृष्टाऽहमेकवस्त्रा रजस्वला।
धिग्बलं भीमसेनस्य धिक् पार्थस्य च पौरुषम्॥

"Unrighteously, the kingdom has been snatched away; in the same unrighteous manner, every one (of us) has been made a slave; unwell and clad in a single garment, I have been dragged into the assembly! Fie upon Bhima's strength! Fie on Arjuna's manliness!

'कुले महति जाताऽस्मि दिव्येन विधिना किल।
केशग्रहमनुप्राप्ता का नु जीवेत मादृशी॥

"I was born in a great family and, it is said, in a divine manner. And I have been dragged by my hair! Which woman in my state would (still) be alive?

'नैव मे पतयस्सन्ति न पुत्रा न च बान्धवाः।
न भ्रातरो न च पिता नैव त्वं मधुसूदन॥

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"I have no husbands, no sons, no kinsmen, no brothers, no father, not even you, Krishna.

'चतुर्भिः कारणैः कृष्ण त्वया रक्ष्याऽस्मि नित्यशः।
संबन्धाद् गौरवात्सख्यात् प्रभुत्वेनैव केशव ॥'

"For four reasons, Krishna, I must be protected by you always—for kinship, for honour, for friendship and above all, for the reason that you are the all-powerful Lord, Krishna."

कृष्णः—

'यत्समर्थं पाण्डवानां तत्करिष्यामि मा शुचः।
सत्यं ते प्रतिजानामि राज्ञां राज्ञी भविष्यसि ॥'

Krishna—

"What must be done for the Pandavas, I will do; grieve not; I promise you in truth; you will become the queen of kings.

'नैतत्कृच्छ्रमनुप्राप्तो भवान्स्याद् वसुधाधिप।
यद्यहं द्वारकायां स्यां राजन्सन्निहितः पुरा ॥

(Addressing Yudhisthira)—"King, had I been present in Dvaraka then, you would not have come to this pass.

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'आगच्छेयमहं द्यूतमनाहूतोऽपि कौरवैः ।
वारयेयमहं द्यूतं बहून्दोषान्प्रदर्शयन् ।

"I would have come to that game of dice, though not invited by the Kauravas; pointing out (its) many evils, I would have prevented the game.

'स्त्रियोऽक्षा मृगया पानमेतत्कामसमुत्थितम् ।
दुःखं चतुष्टयं प्रोक्तं यैर्नरो भ्रश्यते श्रियः ॥

"Women, gambling, hunting and drinking,—these are said to be the four vices born of passion, by which man is thrown down from prosperity.

'एकाहाद् द्रव्यनाशोऽत्र ध्रुवं व्यसनमेव च ।
अभुक्तनाशश्चार्थानां वाक्पारुष्यं च केवलम् ॥'

"By this will result loss of property in a day and certain grief; and loss of wealth, without one enjoying it and mere violence of words."

एवमुक्त्वा महाबाहुः कौरवं पुरुषोत्तमः ।
सुभद्रामभिमन्युं च रथमारोप्य काञ्चनम् ।
द्वारकां प्रययौ कृष्णः, धृष्टद्युम्नोऽपि पार्षतः ।
द्रौपदेयानुपादाय प्रययौ स्वपुरं तदा ॥

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Having told Yudhisthira thus, the mighty Krishna, the best among men, left for Dvaraka, taking Subhadra and Abhimanyu in his golden chariot. And Dhrishtad-yumna, son of Drupada, also departed for his city, taking the sons of Draupadi.

पुण्यं द्वैतवनं रम्यं विविशुर्भरतर्षभाः ॥

The illustrious scions of Bharata, the Pandavas, entered the holy and beautiful Dvaita forest.

अथ कृष्णा धर्मराजमिदं वचनमब्रवीत् ॥

Then, Draupadi addressed these words to Yudhishthira:

'नूनं च तव नैवास्ति मन्युर्भरतसत्तम ।
यत्ते भ्रातृंश्च मां चैव दृष्ट्वा न व्यथते मनः ॥

"You best of the Bharatas! surely, you have no indignation, you whose mind is not pained on seeing your brothers and me.

'नेह धर्मानृशंस्याभ्यां न क्षान्त्या नार्जवेन च ।
पुरुषः श्रियमाप्नोति न घृणित्वेन कर्हिचित् ॥

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"Not by Dharma and kindness, not by forbearance, not by straightforwardness, and never by being compassionate, does a man attain prosperity in this world.

'तवेमामापदं दृष्ट्वा समृद्धिं च सुयोधने ।
धातारं गर्हये पार्थ विषमं योऽनुपश्यति ॥'

"Son of Kunti! seeing this calamity of yours and the prosperity of Duryodhana, I blame the Creator who views with partiality."

युधिष्ठिरः—

'नाहं धर्मफलाकाङ्क्षी राजपुत्रि चराम्युत ।
धर्म एव मनः कृष्णे स्वभावाच्चैव मे धृतम् ।
न धर्मफलमाप्नोति यो धर्मं दोग्धुमिच्छति ॥

Yudhisthira—

"Princess! I do not observe (Dharma), expecting fruit out of it. By my very nature, my mind is set on Dharma only, Draupadi. He who exploits Dharma misses its true purpose.

'धर्म एव प्लवो नान्यस्स्वर्गं द्रौपदि गच्छताम् ।
ईश्वरं चापि भूतानां धातारं मा च वै क्षिप ॥'

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"Draupadi, to those who go to heaven, Dharma alone is the boat (that will take them), nothing else. And do not traduce the Lord who is the creator of all beings."

द्रौपदी—

'नावमन्ये न गर्हे च धर्मं पार्थ कथञ्चन।
ईश्वरं कुत एवाहमवमंस्ये प्रजापतिम्।
आर्ताऽहं प्रलपामीदमिति मां विद्धि [भारत]॥'

Draupadi—

"Son of Kunti! I do not insult or abuse Dharma in any manner; why should I insult the Lord who is the father of beings? Afflicted, I prattle this. Understand me so."

भीमः—

'भवतोऽनुविधानेन राज्यं नः पश्यतां हृतम्।
भवान्धर्मो धर्म इति सततं व्रतकर्शितः।
क्षत्रियस्य विशेषेण धर्मस्तु बलमौरसम्।
स्वधर्माद्धि मनुष्याणां चलनं न प्रशस्यते।
तस्माच्छत्रुवधे राजन् क्रियतां निश्चयस्त्वया॥'

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Bhima—

"Through our obedience to you, our kingdom has been snatched away before our very eyes. Saying 'Dharma, Dharma', you emaciate yourself with austerities. The special Dharma of a Kshatriya is bodily strength. Swerving from one's Dharma is not praiseworthy for men. Therefore, king, may you decide upon killing our foes."

युधिष्ठिरः—

'धर्मस्य जानमानोऽहं गतिमग्र्यां सुदुर्विदाम् ।
कथं बलात्करिष्यामि मेरोरिव विवर्तनम् ॥

Yudhisthira—

"Knowing as I do the lofty and very inscrutable way of Dharma, how can I force Dharma any more than turn the Meru round?

'राजानः पार्थिवाश्चैव येऽस्माभिरुपतापिताः ।
ते श्रिताः कौरवं पक्षं जातस्नेहाश्च सांप्रतम् ।
अशक्यो ह्यसहायेन हन्तुं दुर्योधनस्त्वया ॥

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"The kings who had been put to trouble by us have joined the side of the Kauravas and are now attached (to them). Duryodhana cannot be killed by you unaided.

'न निद्रामधिगच्छामि चिन्तयानो वृकोदर ।
अति सर्वान्धनुर्ग्राहान् सूतपुत्रस्य लाघवम् ॥'

"Bhima, thinking of the dexterity of Karna that is above all archers, I do not get sleep."

एतद्वचनमाज्ञाय भीमसेनोऽत्यमर्षणः ।
बभूव शान्तिसंयुक्तो गुरोर्वचनवारितः ॥

Understanding these words and checked by his elder's words, Bhima who was very furious, became calm.

तयोस्संवदतोरेवं तदा पाण्डवयोर्द्वयोः ।
आजगाम महायोगी व्यासस्सत्यवतीसुतः ॥

As these two sons of Pandu were thus conversing, there arrived Vyasa, the great Yogin, the son of Satyavati.

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व्यासः—

'यत्ते भयममित्रघ्न हृदि संपरिवर्तते ।
तत्तेऽहं नाशयिष्यामि विधिदृष्टेन हेतुना ॥

Vyasa—

"Destroyer of enemies! the fear that is revolving in your heart, I will end by a duly prescribed device.

'विद्यां प्रतिस्मृतिं नाम प्रपन्नाय ब्रवीमि ते ।
यामवाप्य महाबाहुरर्जुनस्साधयिष्यति ।
अस्त्रहेतोर्महेन्द्रं च रुद्रं चैवाभिगच्छतु ।
वनादस्माच्च कौन्तेय वनमन्यद्विचिन्त्यताम् ॥'

"To you who have sought me, I will communicate a Vidya named Pratismriti, obtaining which the mighty Arjuna will achieve success; let him seek Indra and Siva for obtaining divine missiles. Son of Kunti! think also of some forest other than this (for living in)."

एवमुक्त्वा योगविद्यां स व्यासोऽन्तरधीयत ।
युधिष्ठिरस्तु धर्मात्मा वनाद् द्वैतवनात्ततः ।
ययौ सरस्वतीकूले काम्यकं नाम काननम् ॥

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After imparting thus the Yoga vidya, Vyasa disappeared. The righteous Yudhisthira went from that Dvaita forest to the forest known as Kamyaka on the banks of the Sarasvati.

संस्मृत्य मुनिसन्देशमर्जुनं [पुरुषर्षभ] ।
अनुजज्ञे तदा वीरं भ्राता भ्रातरमग्रजः ॥

Remembering the sage's behest, Yudhisthira, the eldest brother, permitted his heroic brother Arjuna (to go and propitiate Indra and Siva).

प्रातिष्ठत महाबाहुर्हिमवच्छिखरं प्रति ॥

The valorous Arjuna started towards a peak of the Himalayas.

तपस्युग्रे वर्तमान उग्रतेजा महामनाः ।
प्रसादयामास हरं पार्थः परपुरञ्जयः ॥

Performing severe penance, the intensely resplendent and lofty-minded Arjuna, the conqueror of his enemies' cities, propitiated Siva.

तमुवाच महातेजाः प्रहसन् वृषभध्वजः ।
'ददामि तेऽस्त्रं दयितमहं पाशुपतं विभो' ॥

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Smiling, Siva of great splendour told Arjuna: "Sovereign, I give you this Pasupata missile that is dear to you."

प्रतिजग्राह तच्चापि प्रीतिमानर्जुनस्तदा ।

Arjuna received that missile with pleasure.

ततोऽर्जुनो महातेजा लोकपालान्समागतान् ।
पूजयामास विधिवल्लब्धास्त्रः पुरुषर्षभः ॥

Then, having obtained missiles (from them), the very powerful Arjuna, the best among men, worshipped in the prescribed manner all the guardian-gods of the world who had manifested themselves together (to Arjuna).

ततो ददर्श शक्रस्य पुरींताममरावतीम् ।
ददर्श साक्षाद्देवेशं शिरसाऽभ्यगमद्बली ॥

The powerful Arjuna then saw Amaravati, the city of Indra, met Indra in person and bowed to him.

गृहीतास्त्रस्तु कौन्तेयो भ्रातॄन्सस्मार पाण्डवः ॥

After receiving the missiles, Arjuna thought of his brothers.

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गते तु पाण्डवे [तात] काम्यकात्सव्यसाचिनि ।
मुदमप्राप्नुवन्तस्ते वसन्तस्तत्र तत्र ह ।
ददृशुर्विविधाश्चर्यं कैलासं पर्वतोत्तमम् ।
तस्याभ्याशे तु ददृशुर्नरनारायणाश्रमम् ॥

After Arjuna left the Kamyaka forest, the other Pandavas had no happiness; living in place after place, they saw the greatest of mountains, the Kailasa of manifold wonders, and in its vicinity, saw also the hermitage of Nara and Narayana.

तत्र ते पुरुषव्याघ्रा धनञ्जयदिदृक्षया ।
ऊषुर्नातिचिरं कालं गन्धमादनसानुषु ॥

There, in the table-lands of the Gandhamadana, those illustrious men (the Pandavas) lived for some time, wishing to see Arjuna.

आगच्छदर्जुनः प्रीतो भ्रातृभिस्सह संगतः ।
कृष्णया चैव बीभत्सुर्धर्मराजमपूजयत् ॥

Arjuna returned and joined his brothers and Draupadi in joy. He paid his respects to Yudhisthira.

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समेत्य पार्थेन यथैकरात्र-
मूषुस्समास्तत्र तथा चतस्रः ।
पूर्वाश्च षट् ता दश पाण्डवानां
शिवा बभूवुर्वसतां वनेषु ॥

With Arjuna, they lived there four years in such a manner that they passed away like a single night. For them who were living in the forest, the six years they had spent previously, and these four, making ten together, passed well.

यथागतेनैव पथा समग्रा
अतीत्य दुर्गं हिमवत्प्रदेशम् ।
ततोऽभ्ययुर्यामुनमद्रिराजं
संवत्सरं तत्र वने विजह्रुः ॥

Crossing back the impassable Himalayan region along the same route by which they went, all the Pandavas then reached that part of the big mountain where the Jumna has its source; and in the forest there, they lived pleasantly for a year.

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ते द्वादशं वर्षमथोपयान्तं
सरस्वतीमेत्य निवासकामाः ।
सरस्ततो द्वैतवनं प्रतीयुः
सुखं विजह्रुर्नरदेवपुत्राः ॥

Desiring to proceed to the Sarasvati and live there the twelfth year that was approaching, the princes then proceeded to the lake in the Dvaita forest and spent their time happily.

तत्रैव वसतां प्रावृडभ्यतीताऽभवच्छरत् ।
पर्वसन्धौ स्म तत्राऽऽसीत्कार्तिकी [जनमेजय] ।
तमिस्राभ्युदये तस्मिन् काम्यकं प्रययुर्वनम् ॥

To them living in that same place, the rains passed and autumn came and (then) the autumnal full-moon night. In the dark fortnight that followed, they left for the Kamyaka forest.

ततस्तान्वसतस्तत्र सहितस्सत्यभामया ।
उपायाद्देवकीपुत्रो दिदृक्षुः कुरुसत्तमान् ॥

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Then, accompanied by (his wife) Satyabhama, the son of Devaki (Krishna) came to the Pandavas, the best of the Kurus, living there (in the Kamyaka forest), wishing to see them.

कृष्णः—

'धर्मः परः पाण्डव राज्यलाभात्
तस्याद्यमाहुस्तप एव राजन् ।
सत्यार्जवाभ्यां चरता स्वधर्मं
जितस्त्वयाऽयं च परश्च लोकः ॥

Krishna—

"King Yudhisthira, Dharma is superior to the acquisition of a kingdom; of that Dharma, they say, Tapas is the root; and by you who observe your Dharma with truthfulness and honesty, this world, as well as the world beyond, has been conquered.

'सेना तवार्थेषु नरेन्द्र यत्ता
ससादिपत्त्यश्वरथा सनागा ।
दाशार्हयोधैस्तु हतारियोधं
प्रतीक्षतां नागपुरं प्रभग्नम् ॥'

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"King, with horsemen, foot-soldiers, horses, chariots and elephants, the army is ready for your purposes. May you see the city of Hastinapura razed, with the enemy warriors killed by my Dasarha soldiers."

युधिष्ठिरः—

'असंशयं केशव पाण्डवानां
भवान्गतिस्त्वच्छरणा हि पार्थाः ।
कालोदये तच्च ततश्च भूयः
कर्ता भवान् कर्म न संशयोऽस्ति ॥

Yudhisthira—

"Without any doubt, Krishna, you are the refuge of the Pandavas; they have taken shelter under you. There is no doubt that when the proper time comes you will do this and even more.

'यथाप्रतिज्ञं विहृतश्च कालः
सर्वास्समा द्वादश निर्जनेषु ।
अज्ञातचर्यां विधिवत्समाप्य
भवद्गताः केशव पाण्डवेयाः ॥'

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"As undertaken, the period, all the twelve years, has been spent in uninhabited forests; finishing in the due manner the incognito life, the Pandavas will resort to you, Krishna."

ततस्तैस्संविदं कृत्वा द्रौपदीं परिसान्त्व्य च ।
उपावर्त्य ततश्शीघ्रैर्हयैः प्रायात्परन्तपः ॥

After conversing with them and consoling Draupadi, Krishna, the tormentor of his enemies, then returned from that place and went (to Dvaraka) by swift horses.

अनुज्ञातस्तु गान्धारिः कर्णेन सहितस्तदा ।
संवृतो भ्रातृभिस्स्त्रीभिस्तत्रतत्र वने वसन् ।
जगाम घोषानभितस्तत्र चक्रे निवेशनम् ॥

At that time, permitted (by his father) and surrounded by his brothers and ladies, Duryodhana, along with Karna, staying at different places in the forest, went round the hamlets of cowherds and camped there.

यदृच्छया च तत्रस्थो धर्मपुत्रो युधिष्ठिरः ॥

Accidentally, Yudhisthira also was there.

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सेनाग्र्यं धार्तराष्ट्रस्य गन्धर्वास्समवारयन् ।
तत्र गन्धर्वराजो वै पूर्वमेव गणावृतः ॥

Gandharvas offered resistance to the van of Duryodhana's army. The king of the Gandharvas, surrounded by his retinue, had camped there earlier.

आपतन्तीं तु संप्रेक्ष्य गन्धर्वाणां महाचमूम् ।
महता शरवर्षेण राधेयः प्रत्यवारयत् ॥

Seeing the big army of the Gandharvas rushing up, Karna stemmed it with a great shower of arrows.

गन्धर्वैस्तु [महाराज] भग्ने कर्णे महारथे ।
दुर्योधनं चित्रसेनो जीवग्राहमथाग्रहीत् ॥

When the great warrior Karna was beaten back by the Gandharvas, Chitrasena (the Gandharva king) captured Duryodhana alive.

'गन्धर्वैर्ह्रियते राजा राजदाराश्च सर्वशः ।'
इति दुर्योधनामात्याः क्रोशन्तो राजगृद्धिनः ।
आर्ता दीनास्ततस्सर्वे युधिष्ठिरमुपागमन् ॥

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"King Duryodhana and all his harem are being carried away by the Gandharvas." So cried Duryodhana's ministers who loved their king. Afflicted and miserable, all of them came to Yudhisthira.

भीमः—

'अस्माभिर्यदनुष्ठेयं गन्धर्वैस्तदनुष्ठितम् ।
दिष्ट्या लोके पुमानस्ति कश्चिदस्मत्प्रिये स्थितः ॥'

Bhima—

"What we ought to have done, the Gandharvas have done. Luckily, there is some one in this world who stands for what is dear to us."

एवं ब्रुवाणं कौन्तेयमिति राजाऽभ्यभाषत ।
'भवन्ति भेदा ज्ञातीनां ज्ञातिधर्मो न नश्यति ।
सुयोधनस्य मोक्षाय प्रयतध्वमतन्द्रिताः ॥

King Yudhisthira told Bhima who was talking thus: "Differences do exist among kinsmen; (but) the duty of kinsmen does not suffer (thereby). Strive without sloth to rescue Duryodhana.

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'परैः परिभवे प्राप्ते वयं पञ्चोत्तरं शतम् ।
परस्परविरोधे तु वयं पञ्चैव ते शतम् ॥'

"When there is insult from others, we are a hundred and five; when there is mutual quarrel, we are only five and they are hundred."

युधिष्ठिरवचश्श्रुत्वा समनह्यन्त पाण्डवाः ॥

Hearing Yudhisthira's words, the Pandavas got ready for fight.

ततस्सुतुमुलं युद्धं गन्धर्वाणां तरस्विनाम् ।
बभूव भीमवेगानां पाण्डवानां च [भारत] ॥

Then, there was a very thick battle between the powerful Gandharvas and the Pandavas of terrible force.

ततोऽर्जुनश्चित्रसेनं प्रहसन्निदमब्रवीत् ।
'किं ते व्यवसितं वीर कौरवाणां विनिग्रहे' ॥

Then Arjuna said this to Chitrasena, laughing: "You warrior, what may be your intention in capturing the Kauravas?"

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चित्रसेनः—

'वनस्थान्भवतो ज्ञात्वा क्लिश्यमानाननर्हवत् ।
इमेऽवहसितुं प्राप्ता द्रौपदीं च यशस्विनीम् ।
वचनाद्देवराजस्य ततोऽस्मीहागतो द्रुतम् ॥'

Chitrasena—

"Knowing you who are suffering without deserving, to be in this forest, these men, (Duryodhana and others), came here to jeer at you and the glorious Draupadi. At the word of Indra, I hastened here."

अजातशत्रुस्तच्छ्रुत्वा गन्धर्वस्य वचस्तदा ।
मोक्षयामास तान्सर्वान् गन्धर्वान्प्रशशंस च ॥

At that time, Yudhisthira, hearing those words of the Gandharva, (Chitrasena), liberated all of them (Duryodhana and others) and praised the Gandharvas.

ततो दुर्योधनं मुक्तमिदं वचनमब्रवीत् ।
'मा स्म तात पुनः कार्षीरीदृशं साहसं क्वचित् ।
गृहान्व्रज यथाकामं वैमनस्यं च मा कृथाः ॥'

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Then, Yudhisthira told the freed Duryodhana these words: "My dear Duryodhana, don't venture thus again anywhere; go home, as you please; don't be sorry."

पाण्डवेनाभ्यनुज्ञातो राजा दुर्योधनस्तदा ।
विदीर्यमाणो व्रीडावान् जगाम नगरं प्रति ॥

Given leave by the Pandavas, king Duryodhana, being torn as it were by shame, went towards his city.

पुनर्द्वैतवनं रम्यमाजगाम युधिष्ठिरः ।
अजातशत्रुमासीनं भ्रातृभिस्सहितं वने ।
आगम्य ब्राह्मणस्तूर्णं सन्तप्तश्चेदमब्रवीत् ॥

Yudhisthira came again to the beautiful Dvaita forest. An afflicted Brahmin came in haste to Yudhisthira sitting along with his brothers in that forest and said this:

'अरणीसहितं भाण्डं समासक्तं वनस्पतौ ।
तमादाय गतो राजंस्त्वरमाणो महामृगः ।
तस्य गत्वा पदं राजंस्तदानयत पाण्डवाः ॥'

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"A vessel containing the Sami sticks used to kindle fire was hung in a tree. King, a big stag has taken it and sped away. Tracking it, king (and) you Pandavas, bring it back (to me).

ब्राह्मणार्थे यतन्तस्ते शीघ्रमन्वगमन्मृगम् ।
अपश्यन्तो मृगं श्रान्ता दुःखं प्राप्ता मनस्विनः ।
शीतलच्छायमागम्य न्यग्रोधं समुपाविशन् ॥

Making effort in the task of the Brahmin, the Pandavas quickly went after the deer. Not finding it, the resolute Pandavas, tired and sad, came to a banyan tree of cool shade and sat down.

ततो युधिष्ठिरो राजा नकुलं वाक्यमब्रवीत् ।
'पानीयमन्तिके पश्य तूणैः पानीयमानय' ॥

Then king Yudhisthira said to Nakula: "See if there is water near by and bring (some) water in the quivers."

नकुलः प्राद्रवद्यत्र पानीयं चान्वपद्यत ।
पातुकामस्ततो वाचमन्तरिक्षात्स शुश्रुवे ॥

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Nakula ran to where there was water and approached it; then, as he was desirous of drinking it, he heard an aerial voice.

यक्ष उवाच—

'मा तात साहसं कार्षीर्मम पूर्वपरिग्रहः ।
प्रश्नानुक्त्वा तु माद्रेय ततः पिब हरस्व च ॥'

A Yaksha said:

"Son, commit not any rash act; (this pond) is already in my possession. Son of Madri having answered my questions, drink and take water afterwards."

अनादृत्य तु तद्वाक्यं नकुलस्सुपिपासितः ।
अपिबच्छीतलं तोयं पीत्वा च निपपात ह ॥

Disregarding the Yaksha's words, the very thirsty Nakula drank the cool water and having drunk, fell down (dead).

सहदेवस्तथा तोयं पीत्वा च निपपात ह ।
सव्यसाची पिपासार्तः पीत्वैव निपपात ह ।
भीमोऽभ्यधावत्पानीयं पीत्वैव निपपात ह ॥

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Similarly, Sahadeva drank the water and fell down; Arjuna, afflicted with thirst, drank and fell down; Bhima ran to the water, drank and fell down.

ततश्चिरगतान्भ्रातॄनथाज्ञाय युधिष्ठिरः ।
उपागम्य सरो दृष्ट्वा हतान् भ्रातॄन् विलप्य च ।
पातुकामश्च तत्तोयमन्तरिक्षात्स शुश्रुवे ।
'प्रश्नानुक्त्वा तु कौन्तेय ततः पिब हरस्व च' ॥

Finding then that the brothers had long been absent, Yudhisthira came to the lake, saw the brothers killed and wept; and as he was about to drink, he heard a voice from the skies: "Yudhisthira, after answering my questions, drink and take water."

युधिष्ठिरः—

'यथाप्रज्ञं तु ते प्रश्नान्प्रतिवक्ष्यामि पृच्छ माम्॥'

Yudhisthira—

"To the measure of my knowledge, I will answer your questions; question me."

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यक्षः—

'किंस्विदेकपदं धर्म्यं किंस्विदेकपदं यशः ?
किंस्विदेकपदं स्वर्ग्यं किंस्विदेकपदं सुखम् ?'

Yaksha—

"What is the sole means of Dharma? What is the sole means of fame? What is the sole means of heaven? What is the sole means of happiness."

युधिष्ठिरः—

'दाक्ष्यमेकपदं धर्म्यं दानमेकपदं यशः ।
सत्यमेकपदं स्वर्ग्यं शीलमेकपदं सुखम् ॥'

Yudhisthira—

"Dexterity (in the discharge of one's Dharma) is the sole means of Dharma; giving is the sole means of fame; truthfulness is the sole means of heaven; and good conduct is the sole means of happiness."

'किंस्विदात्मा मनुष्यस्य किंस्विद्दैवकृतस्सखा?'

"Who is the soul of man? Who is (his) fate-ordained friend?"

'पुत्र आत्मा मनुष्यस्य भार्या दैवकृतस्सखा ॥

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"His son is the soul of man; his wife is his fate-ordained friend."

'लाभानामुत्तमं किं स्यात्सुखानां स्यात्किमुत्तमम्?'

"What may be the greatest of gains? What may be the greatest happiness?"

'लाभानां श्रेय आरोग्यं सुखानां तुष्टिरुत्तमा ॥'

"Health is the best of gains; contentment is the greatest happiness."

'किंस्विद् धर्मपरं लोके कश्च धर्मस्सदाफलः?
किं नियम्य न शोचन्ति कैश्च सन्धिर्न जीर्यते?'

"What is greater than Dharma in the world? Which Dharma is fruitful for all time? Subduing which, do men not grieve? With whom does friendship never age?"

'आनृशंस्यं परं धर्मात् त्रेताधर्मस्सदाफलः।
मनो यस्य न शोचन्ति सन्धिस्सद्भिर्न जीर्यते ॥'

"Benevolence is greater than Dharma; Vedic Dharma is fruitful for all time; subduing their minds, men grieve not; and friendship with the good never ages."

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'किन्नु हित्वा प्रियो भवति किन्नु हित्वा न शोचति?
किन्नु हित्वाऽर्थवान्भवति किन्नु हित्वा सुखी भवेत्?

"Abandoning which, does man become loveable? Abandoning which, does man not grieve? Abandoning which, does man become rich? Abandoning which, will man become happy?"

'मानं हित्वा प्रियो भवति क्रोधं हित्वा न शोचति।
कामं हित्वाऽर्थवान्भवति लोभं हित्वा सुखी भवेत्॥'

"Abandoning pride, man becomes loveable; abandoning anger, he grieves not; abandoning desire, he becomes rich; abandoning avarice, he will become happy."

'तपः किंलक्षणं प्रोक्तं को दमश्च प्रकीर्तितः?
क्षमा च का परा प्रोक्ता का च ह्रीः परिकीर्तिता?

"How is Tapas defined? What is said to be self-control? What is said to be the greatest forbearance? And what is the sense of shame said to be?"

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'तपस्स्वधर्मवर्तित्वं मनसो दमनं दमः ।
क्षमा द्वन्द्वसहिष्णुत्वं ह्रीरकार्यनिवर्तनम् ॥'

"Tapas is observing one's own Dharma; the control of the mind is self-control; forbearance is the capacity to put up with the pairs of opposites (heat and cold, happiness and misery and so on); and the sense of shame is turning away from what ought not to be done."

'दया च का परा प्रोक्ता किं चार्जवमुदाहृतम् ?'

"What is said to be supreme sympathy? And what is said to be straightforwardness?"

'दया सर्वसुखैषित्वमार्जवं समचित्तता ॥'

"Sympathy is wishing for the happiness of all; straightforwardness is equanimity of mind."

'कश्शत्रुर्दुर्जयः पुंसां कश्च व्याधिरनन्तकः ?
कीदृशश्च स्मृतस्साधुरसाधुः कीदृशस्स्मृतः ?'

"Which is the enemy difficult to be overcome by men? Which is the endless disease? Of what nature is a good man said to be and of what nature is a bad man said to be?"

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'क्रोधस्सुदुर्जयश्शत्रुर्लोभो व्याधिरनन्तकः ।
सर्वभूतहितस्साधुरसाधुर्निर्दयस्स्मृतः ॥'

"Anger is the enemy hard to be conquered; avarice is the endless malady; the good man is one who is kind to all beings and the bad man is one who has no sympathy."

'स्नानं च किं परं प्रोक्तं दानं च किमिहोच्यते ?'

"What is said to be the greatest bath? What is said to be the greatest gift in this world?"

'स्नानं मनोमलत्यागो दानं वै भूतरक्षणम् ॥'

"Bath is the discarding of mental impurity; gift is the protection of beings."

'किमाश्चर्यं च वद मे मृता जीवन्तु बान्धवाः ?'

"And tell me, what is the wonder (of this world). Then let your dead kinsmen come to life."

'अहन्यहनि भूतानि गच्छन्तीह यमालयम् ।
शेषास्स्थावरमिच्छन्ति किमाश्चर्यमतःपरम् ॥'

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"Day after day in this world, living beings pass away to the abode of Death; the rest desire to be for ever! What greater wonder than this?"

यक्षः—

'व्याख्याता मे त्वया प्रश्ना यथातत्त्वं परन्तप ।
तस्मात्त्वमेकं भ्रातृणां यमिच्छसि स जीवतु ॥'

Yaksha—

"Tormentor of your foes! my questions have been correctly answered by you. Therefore let one of your brothers whom you desire come to life."

युधिष्ठिरः—

'व्यूढोरस्को महाबाहुर्नकुलो यक्ष जीवतु ॥'

Yudhisthira—

"Yaksha! let Nakula of broad chest and long arms come to life.

यक्षः—

'त्वं कस्मान्नकुलं राजन् सापत्नं जीवमिच्छसि ॥'

Yaksha—

"King! why do you wish Nakula alive, the son of your step-mother?"

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युधिष्ठिरः—

'आनृशंस्यं चिकीर्षामि नकुलो यक्ष जीवतु।
कुन्ती चैव तु माद्री च द्वे भार्ये तु पितुर्मम।
उभे सपुत्रे स्यातां वै विशेषो नास्ति मे तयोः॥'

Yudhisthira—

"I desire to be good (by making no difference); (therefore) Yaksha, let Nakula come to life; my father had two wives, Kunti and Madri; may both (of them) be with their sons; I do not make any difference between them.

यक्षः—

'यस्य तेऽर्थाच्च कामाच्च आनृशंस्यं परं मतम्।
तस्मात्ते भ्रातरस्सर्वे जीवन्तु भरतर्षभ॥

अहं ते जनकस्तात धर्मो मृदुपराक्रम।
आरणेयमिदं तस्य ब्राह्मणस्य हृतं मया॥

वर्षं त्रयोदशमिदं मत्प्रसादात्कुरूद्वहाः।
विराटनगरे गूढा अविज्ञाताश्चरिष्यथ॥

यद्वस्संकल्पितं रूपं तादृशं धारयिष्यथ।
अरणीसहितं भाण्डं ब्राह्मणाय प्रयच्छत॥'

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Yaksha—

"Benevolence is regarded by you as greater than Artha and Kama; therefore, illustrious Bharata, let all your brothers come to life. My son, you who are mild in the display of your power! I am your father, God Dharma. These fire-rods of that Brahmin were carried away by me. Kuru-scions! by my grace, you will spend this thirteenth year, hidden and unknown, in the Virata capital. Take such forms as you desire for yourselves. Hand over this vessel with the fire-sticks to the Brahmin."

इत्युक्त्वाऽन्तर्दधे धर्मः पाण्डवाश्च मनस्विनः ।
आरणेयं ददुस्तस्मै ब्राह्मणाय तपस्विने ॥

Having said so, God Dharma disappeared; and the high-minded Pandavas also gave the vessel with the Sami sticks to that austere Brahmin.

॥ इति वनपर्व समाप्तम् ॥

THUS ENDS THE VANA PARVA

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॥ अथ विराटपर्व ॥

VIRATA PARVA

धर्मेण तेऽभ्यनुज्ञाताः पाण्डवास्सत्यविक्रमाः ।
अज्ञातवासं वत्स्यन्तो मन्त्राय समुपाविशन् ॥

Given leave by God Dharma, the truly valiant Pandavas, who were to live the incognito life, sat for deliberation.

युधिष्ठिरः—

'सभास्तारो भविष्यामि विराटस्येति मे मतिः ।
कङ्को नाम ब्रुवाणोऽहं मताक्षस्साधुदेविता ॥'

Yudhisthira—

"I think I shall become a member of the court of king Virata. I will call myself Kanka, a knower of dice and an expert gambler."

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भीमः—

'सूदोऽहं वल्लो नाम्ना सूपकारो नराधिप ।
उपस्थास्यामि राजानं विराटमिति रोचये ॥'

Bhima—

"King, I would like to attend upon king Virata making sauces (for him) as a cook, with the name Valala."

अर्जुनः—

'वेणीकृतशिरा भूत्वा भविष्यामि बृहन्नला ।
नृत्तं गीतं च वादित्रं दिव्यं च विविधं तथा ।
शिक्षयिष्याम्यहं राजन् विराटनगरे स्त्रियः ॥'

Arjuna—

"King, plaiting my hair, I shall become a woman (eunuch) with the name Brihannala. I will teach the women in Virata's city celestial and various other kinds of dance, and music, vocal and instrumental."

नकुलः—

'अश्वाध्यक्षो भविष्यामि विराटस्येति मे मतिः ।
दामग्रन्थीति नाम्नाऽहं कर्मैतत् सुप्रियं मम ॥'

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Nakula—

"My idea is to become the groom of Virata, with the name Damagranthin; this work is very much to my liking."

सहदेवः—

'गोसंख्याता भविष्यामि विराटस्येति रोचये ।
तन्त्रीपालेति मे नाम स्वयं प्रोक्तं भविष्यति ॥'

Sahadeva—

"I like to become the cowherd of Virata. Tantripala shall be the name I give myself."

द्रौपदी—

'अहं ब्रुवाणा सैरन्ध्री कुशला केशकर्मणि ।
सुदेष्णां प्रत्युपस्थास्ये युष्माभिस्तत्र तस्थुषी ॥'

Draupadi—

"Calling myself Sairandhri, an adept in hair-dressing I shall, staying in Virata's court along with you, attend upon (Virata's queen) Sudeshna."

एवं तेऽन्योन्यमामन्त्र्य सङ्क्रामन्तो वनाद्वनम् ।
लुब्धान्ब्रुवाणा मात्स्यस्य विषयं प्राविशंस्तदा ॥

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Having told each other thus, and moving from forest to forest describing themselves as hunters, the Pandavas entered the territory of the king of the Matsyas.

अर्जुनः—

'इयं वने मनुष्येन्द्र महती दृश्यते शमी ।
अस्यामायुधमासज्य गच्छाम नगरं वयम् ॥'

Arjuna—

"King, (here) we see a big Sami tree in this forest. Leaving our weapons tied together in this tree, we shall go to this city."

तानि सर्वाणि संनह्य शमीं कृत्वा प्रदक्षिणम् ।
ततो यथासमाज्ञप्तं नगरं प्राविशंस्तदा ॥

Tying together all their weapons, (placing them in the Sami tree), and going round the Sami tree, they then entered the city as previously settled.

विराटनगरे चेरुः प्रच्छन्नाः पुरुषर्षभाः ।
कर्माणि तस्य कुर्वाणा विराटनृपतेस्तदा ॥

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Doing service to the king of Virata, those illustrious Pandavas lived concealed in the capital of Virata.

तस्मिन्वर्षे गतप्राये कीचको द्रुपदात्मजाम् ।
कामयामास सेनानीः प्रत्याख्यातः पदाऽवधीत् ॥
गृहीत्वा कीचकं भीमो मांसपिण्डमथाकरोत् ॥

When that year had almost passed, Kichaka, the Commander-in Chief of Virata, made love to Draupadi, and repudiated by her, kicked her with his foot. Bhima seized Kichaka and made him a lump of flesh.

अथ वै धार्तराष्ट्रेण प्रयुक्ता ये बहिश्चराः ।
आगम्य हास्तिनपुरं राजानमिदमब्रुवन् ॥

Then, the spies sent out by Duryodhana came to Hastinapura and informed king Duryodhana of this killing of Kichaka.

'सर्वा च पृथिवी कृत्स्ना सशैलवनकानना ।
अन्वेषिता च सर्वत्र न च पश्याम पाण्डवान् ॥
येन त्रिगर्ता निहताः कीचकेन बलीयसा ।
स हतो निशि गन्धर्वैस्स्त्रीनिमित्तं नराधिप ॥'

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"King, the whole world, mountains and forests included, has been searched everywhere, and we do not find the Pandavas. That mighty Kichaka who devastated the Trigarta country has been killed in the night by some Gandharvas, on account of some woman."

दुर्योधनः—

'अज्ञातसमये ज्ञाताः प्रविशेयुः पुनर्वनम् ।
शङ्के कृष्णानिमित्तं तु भीमसेनेन कीचकः ।
गन्धर्वव्यपदेशेन हतो निशि महाबलः ॥

Duryodhana—

"If the Pandavas are found in their incognito life, they shall enter the forest again. I suspect, it is on account of Draupadi that the mighty Kichaka was killed at night by Bhimasena, under pretext of being a Gandharva.

'विराटनगरे मन्ये पाण्डवाश्छन्नचारिणः ॥

"I think, it is in Virata's capital that the Pandavas are living concealed.

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'मत्स्यराष्ट्रं गमिष्यामो ग्रहीष्यामश्च गोधनम् ।
गृहीते गोधने नूनं तेऽपि योत्स्यन्ति पाण्डवाः॥'

"We will go to the Matsya country and lift the cattle. When the cattle are lifted, surely the Pandavas also will fight."

ते स्म गत्वा यथोद्दिष्टं देशं मत्स्यमहीपतेः ।
बलोत्कटा न्यगृह्णन्त गोधनानि सहस्रशः ॥

Proceeding to the territory of the Matsya king as planned, Duryodhana's men, elated with their strength, seized the cattle by thousands.

स राजा महतीं सेनां मत्स्यानां समवाहयत् ॥

The king of the Matsyas gathered a huge army.

युधिष्ठिरोऽपि धर्मात्मा भ्रातृभिस्सहितस्तदा ।
व्यूहं कृत्वा विराटस्य अन्वयुध्यत पाण्डवः ॥

And the righteous Yudhisthira also, along with his brothers, formed a squadron for Virata and fought along with others.

निवृत्य गास्ततस्सर्वाः पाण्डवास्ते हतद्विषः ।
सङ्ग्रामशिरसो मध्ये तां रात्रिं सुखिनोऽवसन् ॥

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After defeating the enemies and recovering the cattle, the Pandavas spent that night in happiness in the midst of the battle-field.

याते त्रिगर्तान्मात्स्ये तु पशूंस्तान्वै परीप्सति ।
सर्वे मत्स्यानुपागम्य गोधनं जह्रुरोजसा ।
कुरवो रथवंशेन परिगृह्य समन्ततः ॥

When the king of the Matsyas had (thus) gone to the Trigarta country, wishing to regain the cattle, all the Kauravas came upon the Matsya country and surrounding with a number of chariots, carried away the cattle by force.

गवाध्यक्षस्तु सन्त्रस्तो नृपवेश्माभ्ययात्ततः ।
दृष्ट्वा भूमिञ्जयं सर्वमाचष्ट पशुकर्षणम् ।
आरुह्य प्रययौ वीरः स बृहन्नलसारथिः ॥

Alarmed, the chief of the shepherds then went to the palace, and seeing Bhuminjaya, (son of the Virata king), told him all about the cattle-raid. That warrior, Bhuminjaya, mounted (his chariot) and sallied forth, with Brihannala as the charioteer.

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तदनीकमथो वीक्ष्य गजाश्वरथसङ्कुलम् ।
कर्णदुर्योधनकृपैर्गुप्तं शान्तनवेन च ।
द्रोणेन सहपुत्रेण निमील्य स्वदृशौ तदा ।
वैराटिः प्राद्रवद्भीतो विसृज्य सशरं धनुः ॥

Seeing that army then, full of elephants, horses and chariots and protected by Karna, Duryodhana, Kripa, Bhishma and Drona with his son Asvatthaman, Virata's son closed his eyes, and fled in fear, throwing down the bow and arrows.

तमन्वधावद्धावन्तं राजपुत्रं धनञ्जयः ।
विधूय वेणीं धावन्तं पाण्डवं प्रेक्ष्य सैनिकाः ।
अर्जुनेति च नेत्येव व्यवस्यन्ति न ते पुनः ॥

Arjuna ran after the fleeing prince. The soldiers (on the side of the Kauravas), seeing him running, with the plaited hair swinging about, were not able to decide whether he was Arjuna or not.

समाश्वास्य भयार्तं तमुत्तरं भरतर्षभः ।
उत्तरं सारथिं कृत्वा शमीं कृत्वा प्रदक्षिणम् ।
आयुधं सर्वमादाय ततः प्रायाद्धनञ्जयः ॥

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Making the fear-stricken Uttara (Bhuminjaya, the son of Virata) take heart, Arjuna, the illustrious Bharata, made him his charioteer, went round the Sami tree, took all his weapons and then went forth (for the fight).

ततश्शङ्खमुपाध्मासीद् दारयन्निव मेदिनीम् ।
ज्याघोषं तलघोषं च कृत्वा भूतान्यमोहयत् ॥

Then, Arjuna blew the conch, as if tearing the world. He stupefied all beings by the twang of his bow-string and by the slap of his palm on his body.

भीष्मः—

'सर्वं यथावच्चरितं यद्यदेभिः प्रतिश्रुतम् ।
एवमेतद् ध्रुवं ज्ञात्वा ततो बीभत्सुरागतः ॥

Bhishma—

"All that the Pandavas undertook to do, they have done accordingly. Knowing this for certain, Arjuna has come out.

'एको हि समरे पार्थः पृथिवीं निर्दहेच्छरैः ।
भ्रातृभिस्सहितो भूत्वा किं पुनः कौरवान् रणे ॥

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"Even singly, Arjuna will burn the world with his arrows in the battle; why add that, with his brothers by his side, he will burn the Kauravas in battle?

'तस्मात्सन्धिं कुरुश्रेष्ठ कुरुष्व यदि मन्यसे ॥'

"Therefore, Duryodhana, make peace (with him) if you care."

दुर्योधनः—

'नाहं राज्यं प्रदास्यामि पाण्डवेभ्यः पितामह ।
ग्रामं सेनां च दासांश्च स्वल्पं द्रव्यमपि प्रभो ।
युद्धौपचारिकं यत्तु तत्सर्वं संविधीयताम् ॥'

Duryodhana—

"Grandfather, I will not give the Pandavas the kingdom, a village, army, or servants; or even the smallest thing. Let all that is necessary for war be done."

भीष्मः प्रस्थाप्य राजानं गोधनं तदनन्तरम् ।
सेनामुख्यान्व्यवस्थाप्य व्यूहितुं संप्रचक्रमे ॥

Sending away king Duryodhana and the cattle at his back, Bhishma arranged the chiefs in the army and began to array the army.

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उपायादर्जुनस्तूर्णं रथघोषेण नादयन् ॥

Raising reverberations with the noise of his chariot, Arjuna advanced swiftly.

द्वाभ्यां द्वाभ्यां तथाऽऽचार्यं द्रोणं प्रथमतः क्रमात्।
द्रोणं कृपं च भीष्मं च पृषत्कैरभ्यवादयत् ॥

Beginning with his preceptor Drona, Arjuna made salutations, in order, to Drona, Kripa and Bhishma, with two arrows each.

क्षोभयामास तत्सैन्यं कर्णं विव्याध चासकृत् ॥

Arjuna threw the army pell-mell and struck Karna frequently.

स पार्थमुक्तानविषह्य बाणान्
विहाय सङ्ग्रामशिरोऽपयातः ।
ततोऽस्त्रमस्त्रेण निवार्य तेषां
गाण्डीवधन्वा कुरुपुङ्गवानाम् ।
संमोहनं शत्रुसहोऽन्यदस्त्रं
प्रादुश्चकारैन्द्रमवारणीयम् ॥

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Unable to stand the arrows shot by Arjuna, Karna fled, leaving the battle-front. Warding off every missile of those Kuru chiefs with a missile of his, the Gandiva-bowed Arjuna who could withstand his enemies, brought forth another missile, the irresistible Sammohana (the stupefying one), presided over by Indra.

निस्सत्त्ववेगाः कुरुराजसैन्याः
कुड्योपमास्तस्थुरनीहमानाः ।
रथादवप्लुत्य विराटपुत्रो
वस्त्राण्युपादाय महारथानाम् ।
हारांश्च राज्ञां मणिभूषणानि
तूर्णं पुनस्स्वं रथमारुरोह ॥

Bereft of strength and force and without any volition, the soldiers of Duryodhana stood like walls. Jumping down from his chariot, the son of Virata gathered the garments, necklaces and jewelled ornaments of the kings and warriors (in Duryodhana's army) and quickly mounted his chariot again.

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गाण्डीवधन्वा प्रहसन्कुरूणां
शङ्खं प्रदध्मौ च धनं निवर्त्य ।
गुरूंश्च सर्वानभिवाद्य बाणै-
र्न्यवर्ततोदग्रमना महात्मा ॥

Laughing at the Kauravas, the great Gandiva-bowed Arjuna blew his conch; and recovering the cattle and saluting all his elders with arrows, he returned in high spirits.

ततो निवृत्ताः कुरवो जग्मुस्ते हतवाससः ॥

Stripped of their clothes, the Kauravas then turned back and went away.

स विजित्य धनं चापि विराटो वाहिनीपतिः ।
प्राविशन्नगरं हृष्टश्चतुर्भिस्सह पाण्डवैः ॥

The Virata king who commanded the army (which went to the Trigarta country also entered the city in glee along with the four Pandavas, after winning back the cattle.

अथोत्तरेण प्रहिता दूतास्ते शीघ्रगामिनः ।
विराटनगरं प्राप्य जयं प्रावेदयंस्तदा ॥

Then, the swift messengers sent by Uttara reached the Virata capital and announced the victory.

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इतिकर्तव्यतां सर्वं मन्त्रयित्वा तु पाण्डवाः ।
न्यवसंश्चैव तां रात्रिं धर्मज्ञा धर्मवत्सलाः ॥

Consulting and settling the course of action, the Pandavas who knew and loved Dharma passed that night.

ततो द्वितीये दिवसे भ्रातरः पञ्च पाण्डवाः ।
युधिष्ठिरं पुरस्कृत्य भूमिपालासनेषु ते ।
निषेदुः पावकप्रख्यास्तत्र धिष्ण्येष्विवाग्नयः ॥

On the second day then, the five fire-like Pandava brothers, with Yudhisthira at their head, sat on royal seats, like fires in the altars in a sacrifice.

आजगाम सभां राजा उत्तरेण सह [प्रभो] ।
स तान्दृष्ट्वा राजवेषान् पार्थिवो विस्मितोऽभवत्॥

The king came to the court hall with Uttara and was wonder-struck when he saw them in royal dress.

स्मयमानोऽब्रवीद्वाक्यमर्जुनः परवीरहा ॥

Smiling, Arjuna, the destroyer of enemy warriors, said:

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'अयं कुरूणामृषभः कुन्तीपुत्रो युधिष्ठिरः ।
य एव वल्लो भीमो भीमवेगपराक्रमः ।
यश्चासीदश्वबन्धस्ते नकुलोऽयं परन्तप ।
गोसंख्यस्सहदेवश्च सैरन्ध्री द्रौपदी प्रिया ॥

"You who inflict woes on your enemies! this is the chief of the Kuru house, the son of Kunti, Yudhisthira; this Valala is Bhima of terrible force and strength; this, who was your groom, is Nakula; the cowherd is Sahadeva; and Sairandhri, our beloved wife, Draupadi."

ततोऽर्जुनस्य वैराटिः कथयामास विक्रमम् ।
तस्य तद्वचनं श्रुत्वा मात्स्यराजः प्रतापवान् ।
धनञ्जयं परिष्वज्य युधिष्ठिरमथाब्रवीत् ॥

Then, Virata's son, Uttara, told Virata of Arjuna's exploits. Hearing those words of his son, the valorous king of the Matsyas, embraced Arjuna and said to Yudhisthira:

'दिष्ट्या भवन्तस्संप्राप्तास्सर्वे कुशलिनो वनात् ।
उत्तरां प्रतिगृह्णातु सव्यसाची धनञ्जयः ।
अयं ह्यौपयिको भर्ता तस्याः पुरुषसत्तमः ॥'

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"It is fortunate that you have all come from the forest hale and healthy. Let Arjuna, (the archer) who shoots arrows with both hands, accept as wife Uttara (my daughter); this best of men is the proper husband for her."

एवमुक्तो धर्मराजः पार्थमैक्षद्धनञ्जयम् ।
ईक्षितं चार्जुनो ज्ञात्वा मात्स्यं वचनमब्रवीत् ॥

So told, Yudhisthira looked at Arjuna. Understanding the look, Arjuna said these words to the Matsya king:

'प्रतिगृह्णाम्यहं राजन् स्नुषां दुहितरं तव ।
अन्तःपुरेऽहमुषितो विश्वस्ता पितृवन्मयि ।
आचार्यवच्च मां नित्यं मन्यते दुहिता तव ।
स्वस्रीयो वासुदेवस्य साक्षाद्देवसुतो यथा ।
अभिमन्युर्महाबाहुः पुत्रो मम विशांपते ।
जामाता तव युक्तो वै भर्ता च दुहितुस्तव ॥'

"King! I shall accept your daughter as my daughter-in-law. I have lived in the harem and she has moved with me in confidence as with a father; also, your

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daughter regards me always as her teacher. Nephew of Krishna and looking verily like the son of god, my son, the mighty Abhimanyu is a fitting son-in-law for you and a fitting husband for your daughter."

दूतान्सर्वेषु मित्रेषु वासुदेवे च [भारत]।
प्रेषयामास कौन्तेयो विराटश्च महीपतिः॥

Yudhisthira and king Virata sent messengers to all their friends and to Krishna.

युद्धात्प्रयाताः कुरवो हि मार्गे
समादिशन्दूतमथो समग्राः।
स चाब्रवीद्धर्मराजं समेत्य
युधिष्ठिरं पाण्डवमुग्रवीर्यम्॥

Departing from the battle, the Kauravas, all of them, commissioned then a messenger while on the way. The messenger reached Yudhisthira and told that son of Pandu of formidable heroism:

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'धनञ्जयेनास्मि पुनर्वनाय
प्रव्राजितस्समये तिष्ठ पार्थ ।
त्रयोदशे ह्येव किरीटमाली
संवत्सरे पाण्डवेयोऽद्य दृष्टः ॥'

"Yudhisthira, you have again been banished to the forest through Arjuna; abide by the condition; even in the (course of the) thirteenth year, Arjuna has been, just now, found out."

ततोऽब्रवीद्धर्मसुतः प्रहस्य
'क्षिप्रं गत्वा ब्रूहि सुयोधनं तम् ।
पितामहश्शान्तनवो ब्रवीतु
पूर्णो न पूर्णोऽद्य त्रयोदशो नः ॥'

Yudhisthira then said laughing: "Go quick and tell that Duryodhana: 'Let our grandfather Bhishma say whether our thirteenth year is now completed or not.'"

तेनैवमुक्तस्स निवृत्य दूतो
दुर्योधनं प्राप्य शशंस तत्त्वम् ॥

So directed by Yudhisthira, the messenger returned and reaching Duryodhana stated the fact.

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संमन्त्र्य रात्रौ बहुभिस्सुहृद्भिः
भीष्मोऽब्रवीद्धार्तराष्ट्रं महात्मा ।
'तीर्णप्रतिज्ञेन धनञ्जयेन
विष्फारितं गाण्डिवमाजिमध्ये ।
नैच्छन्त्यसत्येन सुरेन्द्रलोकं
पाण्डोस्सुता ब्रह्मणश्चापि लोकम्' ॥

Consulting with the many friends in the night, the high-souled Bhishma told Duryodhana: "The Gandiva was twanged in the midst of the battle by Arjuna who had observed the condition (of twelve years of exile and a year of incognito life). The sons of Pandu do not want to enjoy the world of the king of gods or even the world of Brahma through untruth.

सञ्चिन्त्य सर्वे सहितास्सुहृद्भि-
स्सपार्थिवास्स्वानि गृहाणि जग्मुः ॥

After thinking this over well, all of them, with their friends and king Duryodhana, went to their homes.

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ततस्त्रयोदशे वर्षे निवृत्ते पञ्च पाण्डवाः ।
उपप्लाव्ये विराटस्य वासं चक्रुः पुरोत्तमे ॥

Then, when the thirteenth year had ended, the five Pandavas took their abode in the excellent city of Upaplavya in Virata's territory.

तस्मिन्काले निशम्याथ दूतवाक्यं जनार्दनः ।
अभिमन्युं समादाय रामेण सहितस्तदा ।
सर्वयादवमुख्यैश्च विराटनगरं ययौ ॥

At that time, hearing the words of the messenger, Krishna, taking along Abhimanyu and accompanied by Balarama and all the chief Yadavas, went to the city of the Virata king.

मात्स्येन सहितास्सर्वे प्रत्युद्याता जनार्दनम् ।
ववन्दुः पादयोस्सर्वे आनन्दाश्रुपरिप्लुताः ॥

Along with the king of the Matsyas, all the Pandavas went forth to receive Krishna and overflowing with tears of joy, they bowed at his feet.

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पाण्डवाः—

'तव कृष्ण प्रसादाद्धि वर्षाण्येतानि सर्वशः।
उषितास्स्मो जगन्नाथ त्वं नाथो नो जनार्दन।
रक्षस्व देवदेवेश त्वामार्य शरणं गताः॥'

Pandavas—

"Krishna, by your grace, we have lived through all these years; you are our lord; master of the god of gods, protect us; noble Krishna, we have taken refuge under you."

तान्वन्दमानान्सहसा परिष्वज्य जनार्दनः।
यथार्हं पूजयामास मुदा परमया युतः॥

Embracing at once the Pandavas who were saluting him, Krishna honoured them as befitting them, with greatest joy.

कृष्णा च देवकीपुत्रं ववन्दे पादयोस्तथा।
तामुद्यम्य सुकेशान्तां नयने परिमृज्य च।
उवाच वाक्यं देवेशस्सर्वयादवसन्निधौ॥

Similarly, Draupadi also bowed at the feet of Krishna. Lifting that Draupadi of fine tresses, and wiping the tears off her eyes, Krishna said in the presence of all the Yadavas:

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'मा शोकं कुरु कल्याणि धार्तराष्ट्रान्समाहितान्।
अचिराद् घातयित्वाऽहं पार्थेन सहितः क्षितिम्।
युधिष्ठिराय दास्यामि यातु ते मानसो ज्वरः ॥'

"Blessed lady! grieve not; I, along with Arjuna, will kill before long all the sons of Dhritarashtra united together, and give the kingdom to Yudhisthira; let your mental anguish disappear."

ततश्शङ्खा मृदङ्गाश्च नेदुर्मात्स्यस्य वेश्मनि ॥

Then, conches and drums sounded in the palace of the Matsya king.

विराटो नृपतिश्श्रीमान् सौभद्रायाभिमन्यवे।
तां सुतामुत्तरां दत्त्वा मुमुदे परमं तदा ॥

The king of Virata of vast riches rejoiced very much at that time, giving his daughter Uttara in marriage to Abhimanyu, the son of Subhadra.

॥ इति विराटपर्व समाप्तम् ॥

THUS ENDS THE VIRATA PARVA

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॥ अथ उद्योगपर्व ॥

UDYOGA PARVA

कृत्वा विवाहं तु कुरुप्रवीरा-
स्तदाऽभिमन्योर्मुदितास्सपक्षाः ।
विश्रम्य रात्रावुषसि प्रतीता-
स्सभां विराटस्य ततोऽभिजग्मुः ॥

After celebrating the marriage of Abhimanyu, the renowned heroes of the Kuru house, the Pandavas, along with their friends and kinsmen, rested for the night in happiness, and proceeded in the morning to the assembly hall of king Virata.

कथान्तमासाद्य च माधवेन
सङ्घट्टिताः पाण्डवकार्यहेतोः ।
ते राजसिंहास्सहिता ह्यश्रृण्वन्
वाक्यं महार्थं सुमहोदयं च ॥

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At the end of their chat, those great kings urged by Krishna regarding the business of the Pandavas, listened in a body to his words of great import, productive of very great good.

कृष्णः—

'सर्वैर्भवद्भिर्विदितं यथाऽयं
युधिष्ठिरस्सौबलेनाक्षवत्याम् ।
जितो निकृत्याऽपहृतं च राज्यं
वनप्रवासे समयः कृतश्च ॥

Krishna—

"It is known to you all how Yudhisthira was defeated through deceit by Sakuni in the game of dice, how the kingdom was seized, and how the condition regarding forest life was imposed.

'एवं गते धर्मसुतस्य राज्ञो
दुर्योधनस्यापि च यद्धितं स्यात् ।
तच्चिन्तयध्वं कुरुपाण्डवानां
धर्म्यं च युक्तं च यशस्करं च ॥'

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"In this situation, think out what will be beneficial to Yudhisthira and also to king Duryodhana; what will be proper, what will bring glory to the Kauravas and the Pandavas and will be consistent with Dharma."

निशम्य वाक्यं तु जनार्दनस्य
समाददे वाक्यमथाग्रजोऽस्य ।
'प्रियं च मे स्याद्यदि तत्र कश्चिद्
व्रजेच्छमार्थं कुरुपाण्डवानाम् ।
अयुद्धमाकाङ्क्षत कौरवाणां
सान्त्वेव दुर्योधनमाश्वसध्वम् ॥'

Hearing Krishna's words, his elder brother (Balarama) spoke: "I shall be pleased if somebody would go there for securing peace between the Kauravas and the Pandavas; wish for settlement without war with the Kauravas; conciliate Duryodhana by pacific means alone."

द्रुपदः—

'न हि दुर्योधनो राज्यं मधुरेण प्रदास्यति ।
मृदुं वै मन्यते पापो भाषमाणमशक्तिकम् ।
एतच्चैव करिष्यामो यत्नश्च क्रियतामिह ॥

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Drupada—

"Duryodhana will not give up the kingdom for sweet peace; the evil fellow takes to be an impotent one who talks mildly; this policy of peace also we will adopt and let effort (for war) also be made in this affair.

'अयं च ब्राह्मणो विद्वान् मम राजन् पुरोहितः।
प्रेष्यतां धृतराष्ट्राय वाक्यमस्मै प्रदीयताम्॥'

"King, let this learned Brahmin, my priest, be sent to Dhritarashtra; let a message be given to him."

द्रुपदेनैवमुक्ते तु वृष्णिसिंहोऽब्रवीदिदम्।
'एतच्च पूर्वं कार्यं नः सुनीतिमभिकाङ्क्षताम्॥

When Drupada spoke thus, Krishna, the greatest of the Vrishnis, said this: "This (negotiation for peace) is to be done first by us who want to adopt a sound policy."

'ते विवाहार्थमानीता गमिष्यामो गृहान्प्रति।
स भवान्प्रेषयत्वद्य पाण्डवार्थकरं वचः॥'

"We who have been brought here for the marriage shall go home; you (Drupada), send now a message that will accomplish the object of the Pandavas."

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ततस्सत्कृत्य वार्ष्णेयं पाञ्चाल्यस्स्वपुरोहितम् ।
कुरुभ्यः प्रेषयामास युधिष्ठिरमते स्थितः ॥

Then, bidding farewell to Krishna with honours, king Drupada, according to Yudhisthira's idea, sent his priest to the Kauravas.

धृतराष्ट्रात्मजो राजा गूढैः प्रणिहितैश्चरैः ।
स श्रुत्वा माधवं यान्तं द्वारकामभ्ययात्पुरीम् ।
तमेव दिवसं चापि जगामाशु धनञ्जयः ॥

King Duryodhana, hearing through secretly set spies that Krishna was going (to his place) went to the city of Dvaraka. The same day, Arjuna also hurried (to Dvaraka).

सुप्तं ददृशतुः कृष्णं शयानं चाभिजग्मतुः ॥

They saw Krishna asleep and approached him, even as he was lying so.

दुर्योधनस्तु प्रथमं वासुदेवमुपाश्रयत् ।
उच्छीर्षतश्च कृष्णस्य निषसाद वरासने ।
ततः किरीटी पश्चार्धे प्रह्वोऽतिष्ठत्कृताञ्जलिः ॥

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Duryodhana, however, reached Krishna first and sat on an excellent seat at his head. Arjuna then stood with folded hands and body bent in reverence at Krishna's feet.

प्रतिबुद्धस्स वार्ष्णेयो ददर्शाग्रे किरीटिनम् ।
सिंहासनगतं पश्चाद् दृष्टवान् प्रतिपूज्य तौ ।
तदागमनजं हेतुं पप्रच्छ मधुसूदनः ॥

Waking up, Krishna saw Arjuna first; and he saw afterwards Duryodhana who was seated on the throne. Receiving the two, Krishna asked the cause of their arrival.

ततो दुर्योधनः कृष्णमुवाच प्रहसन्निव ।
'विग्रहेऽस्मिन्भवान्साह्यं मम दातुमिहार्हति ॥
समं हि भवतस्सख्यं मम चैवार्जुनेऽपि च ।
अहं चाभिगतः पूर्वं त्वामद्य मधुसूदन ॥'

As if laughing, Duryodhana said to Krishna then: "You must give me assistance in this war; equal is your friendship with me and with Arjuna; and Krishna, I sought you first now."

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कृष्णः—

'भवानभिगतः पूर्वं दृष्टो राजन् धनञ्जयः।
साहाय्यमुभयोरेव करिष्यामि सुयोधन॥

Krishna—

"King, you came first; Arjuna was seen first; Duryodhana, to both shall I render assistance.

'प्रवारणं तु बालानां पूर्वं कार्यमिति श्रुतिः॥

"The youngsters must first be satisfied; so have we heard.

'मत्संहननतुल्यानां गोपानामर्बुदं महत्।
नारायणा इति ख्याता भवन्त्वेकस्य सैनिकाः॥

"Vast multitudes of shepherds with bodies equal to mine and famed as Narayanas—let them be soldiers for one.

'अयुध्यमानस्सङ्ग्रामे न्यस्तशस्त्रोऽहमेकतः॥

"On the other side, myself not fighting in the battle, my weapons laid aside.

'आभ्यामन्यतरं पार्थ यत्ते हृद्यतरं मतम्।
तद्वृणीतां भवानग्रे प्रवार्यस्त्वं हि धर्मतः॥'

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"Of these two, that which you, Arjuna, view as dearer to you, you choose first; for, according to principle, your wish must be fulfilled first."

एवमुक्तस्तु कृष्णेन कुन्तीपुत्रो धनञ्जयः ।
अयुध्यमानं सङ्ग्रामे वरयामास केशवम् ॥

Thus addressed by Krishna, Arjuna chose Krishna who would not fight in the war.

दुर्योधनस्तु तत्सैन्यं सर्वमावारयत्तदा ।
कृष्णं चापहृतं ज्ञात्वा संप्राप परमां मुदम् ॥

And Duryodhana chose the whole of Krishna's army; seeing Krishna deprived (of his army), he was immensely pleased.

अर्जुनः—

'सारथ्यं तु त्वया कार्यमिति मे मानसं सदा ।
चिररात्रेप्सितं कामं तद् भवान् कर्तुमर्हति ॥'

Arjuna—

"'You must be my charioteer.' So has my mind wished always. That long-cherished wish, you must fulfil."

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कृष्णः—

'सारथ्यं ते करिष्यामि कामस्संपद्यतां तव ॥'

Krishna—

"I will drive your chariot; let your wish be realised."

एवं प्रमुदितः पार्थः कृष्णेनायाद्युधिष्ठिरम् ॥

Delighted very much in this manner, Arjuna went to Yudhisthira with Krishna.

शल्यश्श्रुत्वा तु दूतानां सैन्येन महता वृतः ।
शनैर्विश्रामयन्सेनां स ययौ यत्र पाण्डवः ॥

Hearing from the messengers, Salya, surrounded by a big army, proceeded to where Yudhisthira was, giving rest to his army little by little (on the way).

कारयामास पूजार्थं तस्य दुर्योधनस्सभाः ।
संप्रहृष्टो यदा शल्यो दिदित्सुरपि जीवितम् ।
गूढो दुर्योधनस्तत्र दर्शयामास मातुलम् ।
परिष्वज्याब्रवीत् प्रीत इष्टार्थो व्रियतामिति ॥

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Duryodhana caused camp-pavilions to be built for honouring him. At the time when the overjoyed Salya was desiring to give even his life, Duryodhana, who was hiding there, showed himself to his uncle*; embracing him, Salya, who was pleased, said: "Ask what you desire."

दुर्योधनः—

'सर्वसेनाप्रणेता वै भवान् भवितुमर्हति ॥

Duryodhana—

"You must be the commander of all my forces."

कृतमित्यब्रवीच्छल्यः स तथाऽयात् स्वकं पुरम् ।
ततस्त्वामन्त्र्य कौन्तेयान् शल्यो मद्राधिपस्तदा ।
जगाम सबलश्श्रीमान् दुर्योधनम् [अरिन्दम] ॥

"Yes," said Salya; Duryodhana went to his own city; then, taking leave of the Pandavas, Salya, the flourishing king of the Madras, went over to Duryodhana, along with his army.

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* Salya, king of the Madras, and brother of Madri, was the maternal uncle of the Pandavas and thus, indirectly, of Duryodhana also.

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इतश्चेतश्च पाण्डूनां समाजग्मुर्महात्मनाम् ।
अक्षौहिण्यस्तु सप्तैव विविधध्वजसङ्कुलाः ॥

There came to the great Pandavas from every quarter seven Akshauhinis* of armies, thick with manifold banners.

कृतवर्मा च हार्दिक्यो दुर्योधनमुपागमत् ॥

Kritavarman (a Yadava chief), son of Hridika, joined Duryodhana.

एवमेकादशावृत्तास्सेना दुर्योधनस्य ताः ॥

The armies which thus turned up for Duryodhana were eleven Akshauhinis.

यस्स पाञ्चालराजेन प्रेषितः कौरवान्प्रति ।
स च कौरव्यमासाद्य पृष्ट्वा चैवमनामयम् ।
सर्वसेनाप्रणेतॄणां मध्ये वाक्यमुवाच ह ॥

And he who was sent on embassy by king Drupada to the Kauravas,—he reached Dhritarashtra, and after enquiring of his health, said these words in the midst of all the generals:

* An Akshauhini is an unit of army consisting of 21,870 elephants, 21,870 chariots, 65,610 horse and 1,09,350 foot.

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'साम्नैव कुरुभिस्सन्धिमिच्छन्ति कुरुपुङ्गवाः।
ते भवन्तो यथाधर्मं यथासमयमेव च।
प्रयच्छन्तु प्रदातव्यं मा वः कालोऽत्यगादयम्॥'

"Through peaceful means only do the illustrious Pandavas] desire peace with the Kauravas; therefore, in keeping with Dharma and the [agreement, may you give what ought to be given; let there be no delay."

धृतराष्ट्रः—

'पाण्डवानां हितं चैव सर्वस्य जगतस्तथा।
चिन्तयित्वा तु पार्थेभ्यः प्रेषयिष्यामि सञ्जयम्।
स भवान्प्रतियात्वद्य पाण्डवानेव मा चिरम्॥

Dhritarashtra—

"Thinking out what will be good for the Pandavas and for the whole world, I will send Sanjaya to the Pandavas; may you therefore return without delay to the Pandavas themselves."

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'प्राप्तानाहुस्सञ्जय पाण्डुपुत्रान्
उपप्लाव्ये तान्विजानीहि गत्वा ।
जनार्दनं युयुधानं विराटम्
अनामयं मद्वचनेन पृच्छेः ॥

(Addressing Sanjaya)—

"Sanjaya! people say that the sons of Pandu have come to Upaplavya; go and find them; on my word, enquire of Krishna, Yuyudhana (Satyaki, the Yadava chief) and Virata concerning their health.

'यद्यत्तत्र प्राप्तकालं परेभ्य-
स्त्वं मन्येथाः पाण्डवानां हितं च ।
तद् भाषेथास्सञ्जय राजमध्ये
न मूर्च्छयेद्यन्न च युद्धहेतुः ॥'

"Sanjaya! speak there in the midst of kings what you think would be in keeping with the time with reference to the other party and beneficial to the Pandavas and what will not infuriate them or cause war."

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राज्ञस्तु वचनं श्रुत्वा स आसाद्य युधिष्ठिरम् ।
अभिवाद्य ततः पूर्वं सूतपुत्रोऽभ्यभाषत ॥

Hearing the words of king Dhritarashtra, Sanjaya reached Yudhisthira, bowed and then spoke:

'दिष्ट्या राजंस्त्वामरोगं प्रपश्ये
सहायवन्तं च महेन्द्रकल्पम् ।
अनामयं पृच्छति त्वाऽऽम्बिकेय-
श्शमं राजा धृतराष्ट्रोऽभिनन्दन् ॥'

"I am glad to see you, king, in health, having allies and looking like the great Indra himself; king Dhritarashtra enquires of your welfare, approving pacific settlement."

युधिष्ठिरः—

'स चेदेतां प्रतिपद्येत बुद्धिं
न नश्येयुस्सञ्जय धार्तराष्ट्राः ।
शान्तिं गमिष्यामि यथा त्वमात्थ
महायशाः केशवस्तद्ब्रवीतु ।

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वासुदेवस्तूभयोरर्थकामो
नातिक्रामे वचनं केशवस्य ॥'

Yudhisthira—

"If that Dhritarashtra should take that view, Sanjaya, his sons will not be lost; as you say, I will become pacific; let (this) Krishna of great fame give his opinion; he is one who desires the welfare of both and I do not transgress his word."

कृष्णः—

'अविनाशं सञ्जय पाण्डवाना-
मिच्छाम्यहं भूतिमेषां प्रियं च ।
तथा राज्ञो धृतराष्ट्रस्य सूत
समाशंसे बहुपुत्रस्य वृद्धिम् ॥

Krishna—

"Sanjaya, I wish for the Pandavas what will not be their ruin, what will be their prosperity and what will please them; even so, I wish for the prosperity of king Dhritarashtra of many sons.

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'स्वयं त्वहं प्रार्थये तत्र गन्तुं
समाधातुं कार्यमेतद्विपन्नम् ।
अहापयित्वा यदि पाण्डवार्थं
शमं कुरूणामपि चेच्छकेयम् ।
पुण्यं च मे स्याच्चरितं महोदयं
मुच्येरंश्च कुरवो मृत्युपाशात् ॥

"I myself wish to go there in person to set aright this affair that has gone wrong. If, without spoiling the cause of the Pandavas, I am able to secure peace for the Kauravas, meritorious and highly fruitful will the part I play be and freed indeed will the Kauravas be from the noose of death.

'स्थिताश्शुश्रूषितुं पार्थाः स्थिता योद्धुमरिन्दमाः ।
यत्कृत्यं धृतराष्ट्रस्य तत्करोतु नराधिपः ॥'

"Ready are the Pandavas to serve; ready are they, the subduers of enemies, to fight; what king Dhritarashtra wants to do, let him do."

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युधिष्ठिरः—

'गावल्गणे कुरून्गत्वा धृतराष्ट्रं महाबलम् ।
ब्रूयाश्चैनं त्वमासीनं कुरुभिः परिवारितम् ॥

Yudhisthira—

"Sanjaya, go to the Kauravas and tell the mighty Dhritarashtra, sitting in the midst of the Kauravas:

"तव प्रसादाद् बालास्ते प्राप्ता राज्यमरिन्दम ।
राज्ये तान्स्थापयित्वाऽग्रे नोपेक्षस्व विनश्यतः ।
तात संहत्य जीवामो द्विषतां मा वशं गमः ॥"

'Vanquisher of your enemies! as boys we obtained kingdom by your grace; having established us on the throne once, do not neglect us to perish; father! united, we shall live; fall not a prey to your enemies.'

'अभिवाद्य च वक्तव्यस्ततोऽस्माकं पितामहः ।
"स त्वं कुरु तथा तात स्वमतेन पितामह ।
यथा जीवन्ति ते पौत्राः प्रीतिमन्तः परस्परम्॥"

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"After saluting, our grandfather, Bhishma, must be told this: 'Grandfather, act according to your view in such a manner that your grandsons may live in mutual affection."

'तथैव विदुरं ब्रूयाः कुरूणां मन्त्रकारिणम् ॥

"In the same manner, you shall speak to Vidura, the counsellor of the Kauravas."

'अथ दुर्योधनं ब्रूया अनुनीय पुनःपुनः ॥

"Then shall you tell Duryodhana, conciliating him again and again:

"यन्नः प्रव्राजयेस्सौम्य अजिनैः प्रतिवासितान्।
यत्कुन्तीं समतिक्रम्य कृष्णां केशेष्वधर्षयत् ।
दुःशासनस्तेऽनुमते तच्चास्माभिरुपेक्षितम् ॥

'Good man, that you sent us clad in skins into exile, that, ignoring Kunti (our mother), Dussasana, with your permission, insulted Draupadi by dragging her by the hair,—these have been endured by us.

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"अथोचितं स्वकं भागं लभेमहि परन्तप ॥

"May we then get our own proper share, you tormentor of enemies.

"निवर्तय परद्रव्याद् बुद्धिं गृद्धां नरर्षभ ।
शान्तिरेवं भवेद्राजन् प्रीतिश्चैव परस्परम् ॥

'Great man, turn your avaricious mind away from others' property. King, there will be peace thus and mutual love also.

"भ्रातॄणां देहि पञ्चानां पञ्च ग्रामान्सुयोधन ।
सर्वे सुमनसस्तात शाम्याम भरतर्षभ ॥"

'Duryodhana, give to us, the five brothers, five villages; illustrious scion of Bharata! with a good heart, let all of us settle down in peace.'

'अलमेव शमायास्मि तथा युद्धाय सञ्जय ॥'

"Sanjaya, equal am I to peace and war as well."

पार्थानामन्त्रयामास केशवं सञ्जयस्तदा ।
याति स हास्तिनपुरं निशाकाले [परन्तप] ॥

Sanjaya took leave of the Pandavas and Krishna (and) went to Hastinapura in the night.

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तस्यां रजन्यां व्युष्टायां सूतस्योपदिदृक्षया।
शुश्रूषमाणाः पार्थानां वाचो धर्मार्थसंहिताः।
धृतराष्ट्रमुखास्सर्वे ययू [राजन्] सभां शुभाम्॥

As that night ended and day dawned, all (the Kauravas) headed by Dhritarashtra went to the beautiful assembly-hall, wishing to see Sanjaya and hear the righteous and profitable words of the Pandavas.

सञ्जयः—

'दुर्योधनो वाचमिमां शृणोतु
यदब्रवीदर्जुनो योत्स्यमानः॥

Sanjaya—

"Let Duryodhana hear these words which the great Arjuna, who is going to fight, said:

"आशंसेऽहं वासुदेवद्वितीयो
दुर्योधनं सानुबन्धं निहन्तुम्॥

'With Krishna alone as my aid, I hope to annihilate Duryodhana along with his followers.

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'अनालब्धं जृम्भति गाण्डिवं धनुः
अनाहता कम्पति मे धनुर्ज्या ।
बाणाश्च मे तूणमुखाद्विसृत्य
मुहुर्मुहुर्गन्तुमुशन्ति चैव ॥

"Unlifted, my Gandiva bow jumps up; undrawn, my bowstring throbs; frequently coming out of the quiver, my arrows long to shoot.

'ये वै जय्याः समरे सूत लब्ध्वा
देवानपीन्द्रप्रमुखान्समेतान् ।
वैर्मन्यते कलहं संप्रसह्य
स धार्तराष्ट्रः पश्यत मोहमस्य ॥

"Sanjaya, those who would be triumphant even when they have against them on the battle-field (or fight) all the gods united together and headed by Indra, with them this Duryodhana wants to force a quarrel; see his folly.

'वृद्धो भीष्मश्शान्तनवः कृपश्च
द्रोणस्सपुत्रो विदुरश्च धीमान् ।
एते सर्वे यद् वदन्ते तदस्तु
आयुष्मन्तः कुरवस्सन्तु सर्वे ॥'

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"Venerable Bhishma, Kripa, Drona with his son, the wise Vidura—let that which all these persons say be done; let all the Kauravas be long-lived."

दुर्योधनमिदं वाक्यं भीष्मश्शान्तनवोऽब्रवीत् ॥

Bhishma addressed these words to Duryodhana:

'वासुदेवार्जुनौ वीरौ समवेतौ महारथौ।
नरनारायणौ देवाविति ह्योवाच नारदः ॥

"The two heroic warriors united together, Krishna and Arjuna, are the divine Narayana and Nara; so hath Narada said:

'शङ्खचक्रगदाहस्तं यदा द्रक्ष्यसि केशवम्।
पर्याददानं चास्त्राणि भीमधन्वानमर्जुनम्।
दुर्योधन तदा तात स्मर्तासि वचनं मम ॥'

"When you see Krishna with his conch, discus and mace in his hands and the terrible-bowed Arjuna wielding the missiles, then, Duryodhana, will you remember my words."

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कर्णः—

'अहं हि पाण्डवान्सर्वान्हनिष्यामि रणे स्थितान् ।
प्राग् विरुद्धैश्शमं सद्भिः कथं वा क्रियते पुनः ॥'

Karna—

"I will kill the Pandavas standing on the field of battle. How can peace be made with those who were foes before?"

कर्णस्य तु वचःश्रुत्वा भीष्मश्शान्तनवः पुनः ।
धृतराष्ट्रं महाराजमाभाष्येदं वचोऽब्रवीत् ॥

Hearing Karna's words, Bhishma, addressing king Dhritarashtra, said again these words:

'यदयं कत्थते नित्यं हन्ताऽहं पाण्डवानिति ।
नायं कलाऽपि संपूर्णा पाण्डवानां महात्मनाम्॥

"This Karna who brags every day that he would kill the Pandavas is not even a full one-sixteenth of the great Pandavas.

अनयो योऽयमागन्ता पुत्राणां ते दुरात्मनाम् ।
तदस्य कर्म जानीहि सूतपुत्रस्य दुर्मतेः ॥

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"Know the calamity that is imminent to your evil sons, the handiwork of this evil-minded son of a driver.

'विराटनगरे सर्वानभियातो धनञ्जयः ।
प्रमथ्य चाच्छिनद्वासः किमयं प्रोषितस्तदा ॥

"Arjuna attacked (us) all in the city of Virata and routing (us), snatched the clothes; was this Karna away elsewhere at that time?

'गन्धर्वैर्घोषयात्रायां ह्रियते यत्सुतस्तव ।
क्व तदा सूतपुत्रोऽभूद् य इदानीं वृषायते ।
ननु तत्रापि पार्थेन गन्धर्वास्ते पराजिताः ॥'

"When your son was being carried away by the Gandharvas during his visit to the cattle-farms, where was this son of the driver who now bellows like a bull? Oh! there again, the Gandharvas were vanquished by Arjuna!"

द्रोणः—

'यदाह भरतश्रेष्ठो भीष्मस्तत्क्रियतां नृप ।
पुरा युद्धात्साधु मन्ये पाण्डवैस्सह सङ्गतम् ॥

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Drona—

"King! let that be done which Bhishma, the greatest of the Bharatas, has spoken. Before war (breaks out), I consider alliance with the Pandavas as good.

'यद् वाक्यमर्जुनेनोक्तं करिष्यति च पाण्डवः ।
न ह्यस्य त्रिषु लोकेषु सदृशोऽस्ति धनुर्धरः ॥'

"What Arjuna said, he will do; for, there is no archer equal to him in the three worlds."

धृतराष्ट्रः—

'क्रोशतो मे न शृण्वन्ति बालाः पण्डितमानिनः ।
युद्धे विनाशः कृत्स्नस्य वयं शान्त्यै यतामहे ॥'

Dhritarashtra—

"These boys who think themselves to be wise do not hear me, though I cry hoarse. Wholesale is the ruin in battle; we will strive for peace."

दुर्योधनः—

'न भेतव्यं महाराज न शोच्या भवता वयम् ।
समर्थास्स्म पराञ्जेतुं बलिनस्समरे विभो ॥

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Duryodhana—

"Great king, you need not be afraid; you need not pity us; king! powerful that we are, we are capable of conquering our foes in battle.

'युधिष्ठिरः पुरं हित्वा पञ्च ग्रामान्स याचते।
भीतो हि मामकात्सैन्यात् प्रभावाच्चैव मे विभो॥

"King, leaving off his capital city, that Yudhisthira now begs for five villages; for he is afraid of my army and my power.

'अक्षौहिण्यो हि मे राजन् दशैका च समाहृताः।
न्यूना परेषां सप्तैव कस्मान्मे स्यात्पराजयः॥'

"King! eleven Akshauhinis have been collected for me; less than this, only seven are the enemies' Akshauhinis; how can there be defeat for me?

'एतत्सर्वं समाज्ञाय न मोहं गन्तुमर्हसि॥

"Knowing all this, you ought not to be under delusion."

धृतराष्ट्रः—

'दुर्योधन निवर्तस्व युद्धाद् भरतसत्तम।
अलमर्धं पृथिव्यास्ते सहामात्यस्य जीवितुम्॥'

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Dhritarashtra—

"Duryodhana, the best of the Bharatas! refrain from war; half of the kingdom is enough for you to live together with your ministers."

दुर्योधनः—

'यावद्धि सूच्यास्तीक्ष्णाया विद्धयेदग्रेण मारिष ।
तावदप्यपरित्याज्यं भूमेर्नः पाण्डवान्प्रति ॥'

Duryodhana—

"Respected king! not even so much of our land as is pierced by the tip of a sharp needle shall be given to the Pandavas."

दुर्योधने धार्तराष्ट्रे तद्वचो नाभिनन्दति ।
तूष्णींभूतेषु सर्वेषु समुत्तस्थुर्नरर्षभाः ॥

When Duryodhana, son of Dhritarashtra, did not approve of Dhritarashtra's words and when everybody was mute, the great men (assembled there) rose up.

सञ्जये प्रतियाते तु धर्मराजो युधिष्ठिरः ।
अब्रवीत्परवीरघ्नं दाशार्हं पाण्डुनन्दनः ॥

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And when Sanjaya went back, Yudhisthira told Krishna, the slayer of enemy warriors:

'अयं स कालस्संप्राप्तो मित्राणां मित्रवत्सल ।
न च त्वदन्यं पश्यामि यो न आपत्सु तारयेत् ॥

"O! lover of friends! the time for our friends (to help us) has come. And besides you, I do not see any other person who will save us in our calamities.

'श्रुतं ते धृतराष्ट्रस्य सपुत्रस्य चिकीर्षितम् ।
अप्रदानेन राज्यस्य शान्तिमस्मासु मार्गति ॥

"You heard what Dhritarashtra, along with his sons, wants to do? He seeks for peace from us without giving the kingdom.

'इतो दुःखतरं किन्नु पञ्च ग्रामा वृता मया ।
न च तानपि दुष्टात्मा धार्तराष्ट्रोऽनुमन्यते ॥

"What is more miserable than this? Five villages were asked by me and even these the wicked son of Dhritarashtra does not consent to give!

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'ईदृशेऽत्यर्थकृच्छ्रेऽस्मिन् कमन्यं मधुसूदन ।
उपसंप्रष्टुमर्हामि त्वामृते पुरुषोत्तम ॥'

"In such a great difficulty as this, Krishna, you best of men, which other person shall I consult except you?"

कृष्णः—

'उभयोरेव वामर्थे यास्यामि कुरुसंसदम् ।
शमं तत्र लभेयं चेद्युष्मदर्थमहापयन् ।
मोचयेयं मृत्युपाशात् सर्वां च पृथिवीमिमाम् ॥'

Krishna—

"In the interest of both of you I will go to the Kuru court; if, without letting down your interest, I secure peace there, I will free this whole universe from the noose of death."

युधिष्ठिरः—

'न ममैतन्मतं कृष्ण यत्त्वं यायाः कुरून्प्रति ।
सुयोधनस्सूक्तमपि न करिष्यति ते वचः ॥

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Yudhisthira—

"Krishna, it is not my idea that you should go to the Kauravas; even if your words be good, Duryodhana will not act up to them.

'तेषां मध्यावतरणं तव कृष्ण न रोचये।
न हि नः प्रीणयेद् द्रव्यं तव द्रोहेण माधव॥'

"Krishna, I do not like your getting into their midst. The wealth that involves harm to you, will not please us."

कृष्णः—

'जानाम्येतां महाराज धार्तराष्ट्रस्य पापताम्।
अवाच्यास्तु भविष्यामः सर्वलोके महीक्षिताम्॥
अथ चेत्ते प्रवर्तेरन् मयि किञ्चिदसांप्रतम्।
निर्दहेयं कुरून्सर्वान् इति मे धीयते मतिः॥'

Krishna—

"King, I know this wickedness of Duryodhana. But we will become blameless in the whole world and in the eyes of kings. If the Kauravas should do me anything improper, I will burn them all; so do I resolve.

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'न जातु गमनं पार्थ भवेत्तत्र निरर्थकम् ।
अर्थप्राप्तिः कदाचित्स्यादन्ततो वाऽप्यवाच्यता ॥'

"Yudhisthira, never will my going there become futile; perhaps, there will be success to our mission; at any rate, we shall become blameless."

युधिष्ठिरः—

'यत्तुभ्यं रोचते कृष्ण स्वस्ति प्राप्नुहि कौरवान् ।
कृतार्थं स्वस्तिमन्तं त्वां द्रक्ष्यामि पुनरागतम् ॥

Yudhisthira—

"As you please, Krishna; farewell; go to the Kauravas; I will see you return, successful and hale.

'अस्मान्वेत्थ परान्वेत्थ वेत्थार्थान्वेत्थ भाषितुम् ।
यद्यदस्मद्धितं कृष्ण तत्तद्वाच्यस्सुयोधनः ॥'

"You know us, you know our foes; you know things; you know (how) to speak; Krishna, whatever is for our good, that, you must tell Duryodhana."

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कृष्णः—

'सर्वं जानाम्यभिप्रायं तेषां च भवतश्च यः।
तव धर्माश्रिता बुद्धिः तेषां वैराश्रिता मतिः॥

Krishna—

"I know all their views and yours also; your mind is after Dharma; theirs has taken to enmity.

'यदयुद्धेन लभ्येत तत्ते बहुमतं भवेत्॥

"That which can be got without war will be considered great by you.

'सर्वथा युद्धमेवाहमाशंसामि परैस्सह।
निमित्तानि हि सर्वाणि तथा प्रादुर्भवन्ति मे॥'

"After all, I fear there will be only war with our foes; for, such are all the omens that appear to me."

आरुरोह रथं शौरिरुपायात्कुरुसंसदम्॥

Krishna mounted a chariot and proceeded to the Kuru court.

धार्तराष्ट्रास्तमायान्तं प्रत्युज्जग्मुस्स्वलङ्कृताः।
दुर्योधनादृते सर्वे भीष्मद्रोणकृपादयः॥

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Bhishma, Drona, Kripa and others,—everybody on Dhritarashtra's side, except Duryodhana, dressing themselves well, went to receive Krishna who was coming.

ततो राजानमासाद्य धृतराष्ट्रं यशस्विनम् ।
सभीष्मं पूजयामास वार्ष्णेयो वाग्भिरञ्जसा ॥

Meeting then the renowned king Dhritarashtra, Krishna honoured him and Bhishma with words of respect, without loss of time.

अथोपगम्य विदुरमपराह्णे जनार्दनः ।
पितृष्वसारं स पृथामभ्यगच्छदरिन्दमः ॥

Meeting Vidura then in the afternoon Krishna, the subduer of enemies, went to his aunt, Kunti.

सा दृष्ट्वा कृष्णमायान्तं प्रसन्नादित्यवर्चसम् ।
कण्ठे गृहीत्वा प्राक्रोशत् स्मरन्ती तनयान्पृथा ॥

On seeing Krishna, lustrous like the clear sun, coming, Kunti thought of her sons, embraced him and cried.

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तत आश्वासयामास पुत्राधिभिरभिप्लुताम्।
पृथामामन्त्र्य गोविन्दः कृत्वा चाभिप्रदक्षिणम्।
दुर्योधनगृहं शौरिरभ्यगच्छदरिन्दमः॥

Krishna then consoled Kunti, who was overwhelmed with the agonies suffered by her sons; taking leave of her, and going round her, Krishna, the subduer of enemies, went to Duryodhana's abode.

अभ्यागच्छति दाशार्हे धार्तराष्ट्रो महायशाः।
उदतिष्ठत्सहामात्यः पूजयन्मधुसूदनम्॥

As Krishna was coming, the renowned Duryodhana rose up along with his ministers, and offered him worship.

न्यमन्त्रयद्भोजनेन नाभ्यनन्दच्च केशवः॥

He invited Krishna to dinner and Krishna did not comply.

कृष्णः—

'संप्रीतिभोज्यान्यन्नानि आपद्भोज्यानि वा पुनः।
न च संप्रीयसे राजन् न चैवापद्गता वयम्॥

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Krishna—

"Food is taken at another's house out of love or in times of distress. Neither do you love (us), king, nor are we in any distress.

'द्विषदन्नं न भोक्तव्यं द्विषन्तं नैव भोजयेत् ।
पाण्डवान् द्विषसे राजन् मम प्राणा हि पाण्डवाः॥

"An enemy's food should not be eaten; nor should an enemy be fed. King, you hate the Pandavas and the Pandavas are my life-breath.

'यस्तान्द्वेष्टि स मां द्वेष्टि यस्ताननु स मामनु ।
ऐकात्म्यं मां गतं विद्धि पाण्डवैर्धर्मचारिभिः ॥

"He who hates them, hates me; he who is with them, is with me. Know me as having become identical with the righteous Pandavas.

'सर्वमेतन्न भोक्तव्यमन्नं दुष्टाभिसंहितम् ।
क्षत्तुरेकस्य भोक्तव्यमिति मे धीयते मतिः ॥'

"All this ill-meant food should not be eaten; Vidura's food alone should be eaten; so have I made up my mind."

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एवमुक्त्वा महाबाहुर्दुर्योधनममर्षणम् ।
निवेशाय ययौ वेश्म विदुरस्य महात्मनः ॥

Having said so to the bad-tempered Duryodhana, the mighty Krishna went to the lofty-minded Vidura's house to stay there.

ततोऽनुयायिभिस्सार्धं मरुद्भिरिव वासवः ।
विदुरान्नानि बुभुजे शुचीनि गुणवन्ति च ॥

Along with his followers then, as Indra with the Maruts, Krishna ate the pure and excellent food of Vidura.

तं भुक्तवन्तमाश्वस्तं निशायां विदुरोऽब्रवीत् ।
'नेदं सम्यग्व्यवसितं केशवागमनं तव ॥

Vidura told him after he had eaten and taken rest in the night: "Krishna, this coming of yours is not a good resolve.

'यत्र सूक्तं दुरुक्तं च समं स्यान्मधुसूदन ।
न तत्र प्रलपेत्प्राज्ञो बधिरेष्विव गायनः ॥'

"Krishna, where both good words and bad words will be the same, there, as a musician before the deaf, a wise man should not open his mouth."

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कृष्णः—

'हिते प्रयतमानं मां शङ्केद्दुर्योधनो यदि ।
हृदयस्य च मे प्रीतिर्गच्छेयं नृष्ववाच्यताम् ॥

Krishna—

"If Duryodhana should misunderstand me who am striving for good, there will only be satisfaction to my heart; I will become blameless in the eyes of the public.

'मम धर्मार्थयुक्तं हि श्रुत्वा वाक्यमनामयम् ।
न चेदादास्यते बालो दिष्टस्य वशमेष्यति ॥'

"If, hearing my wholesome words having Dharma as well as material good in them, the boyish Duryodhana will not accept (them), he will fall a prey to Fate."

तथा कथयतोरेव सा व्यतीयाय शर्वरी ।
ततश्चादित्यमुद्यन्तमुपातिष्ठत माधवः ।
महेन्द्रसदनप्रख्यां प्रविवेश सभां ततः ॥

Even as they were talking in this manner, the night passed away. And then Krishna worshipped the rising sun and entered the court hall, resembling the abode of the great Indra.

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अभ्यागच्छति दाशार्हे प्रज्ञाचक्षुः [नरेश्वर]।
सहैव द्रोणभीष्माभ्यामुदतिष्ठन्महायशाः।
तानि राजसहस्राणि समुत्तस्थुस्समन्ततः॥

When Krishna was coming, the blind Dhritarashtra of great renown, rose up along with Drona and Bhishma; all around, those thousands of kings (present there), arose also.

निषसादासने कृष्णो राजानश्च यथासनम्।
अविदूरे तु कृष्णस्य कर्णदुर्योधनावुभौ।
एकासने महात्मानौ निषीदतुरमर्षणौ॥

Krishna took his seat and the kings sat in their respective seats; and not far away from Krishna, those two great men, the impatient Karna and Duryodhana, sat on one seat.

संस्पृशन्नासनं शौरेर्महामतिरुपाविशत्॥

Touching the seat of Krishna, the wise Vidura sat down.

ततस्तूष्णीं सर्वमासीद्गोविन्दगतमानसम्॥

All was silent then, all minds being on Krishna.

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तेष्वासीनेषु सर्वेषु सर्वां संश्रावयन्सभाम् ।
धृतराष्ट्रमभिप्रेक्ष्य समभाषत माधवः ॥

When all of them had sat down, Krishna spoke, facing Dhritarashtra and making the whole hall hear him:

'कुरूणां पाण्डवानां च शमस्स्यादिति भारत ।
अप्रणाशेन वीराणामेतद्याचितुमागतः ॥

"Scion of Bharata! I have come here to beg this that, without the ruin of warriors, there may be an amicable settlement between the Kauravas and the Pandavas.

'ते पुत्रास्तव [कौरव्य] दुर्योधनपुरोगमाः ।
धर्मार्थौ पृष्ठतः कृत्वा प्रचरन्ति नृशंसवत् ॥

"Those sons of yours, with Duryodhana at their head, are behaving like wicked men, discarding Right and material good.

'सेयमापन्महाघोरा कुरुष्वेव समुत्थिता ।
उपेक्ष्यमाणा [कौरव्य] पृथिवीं घातयिष्यति ॥

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"For the Kauravas it is that this very dreadful calamity has come up, which, if overlooked, will annihilate the world.

'शक्या चेयं शमयितुं त्वं चेदिच्छसि [भारत] ।
न दुष्करो ह्यत्र शमो मतो मे [भरतर्षभ] ॥

"If you wish, this calamity can be put down; I think peace is not impossible in this affair.

'त्वय्यधीनश्शमो राजन् मयि चैव [विशांपते] ।
पुत्रान्स्थापय [कौरव्य] स्थापयिष्यास्यहं परान् ॥

"King, peace is dependent on you, as well as on me; pacify your sons; I will pacify the other party.

'पित्र्यं तेभ्यः प्रदायांशं पाण्डवेभ्यो यथोचितम् ।
ततस्सपुत्रस्सिद्धार्थो भुङ्क्ष्व भोगान् [परन्तप] ॥

"After giving to the Pandavas their due paternal share, you enjoy along with your sons your pleasures, with your objects achieved.

'अहं तु तव तेषां च श्रेय इच्छामि भारत ।
लोभेऽतिप्रसृतान्पुत्रान् निगृह्णीष्व [विशांपते] ॥'

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"And I wish for your welfare as well as that of the Pandavas; check your sons that have gone headlong in avarice.

'स्थिताश्शुश्रूषितुं पार्थाः स्थिता योद्धुमरिन्दमाः।
यत्ते पथ्यतमं राजंस्तस्मिंस्तिष्ठ [परन्तप] ॥'

"The Pandavas who can quell their enemies, are ready to serve as well as to fight. King, stand by that which is most wholesome for you."

तद्वाक्यं पार्थिवास्सर्वे हृदयैस्समपूजयन्।
न तत्र कश्चिद्वक्तुं हि वाचं प्राक्रामदग्रतः ॥

Those words, all the kings honoured in their hearts; but none there came forward to speak.

धृतराष्ट्रः—

'स्वर्ग्यं लोक्यं च मामात्थ धर्म्यं न्याय्यं च केशव।
न त्वहं स्ववशस्तात क्रियमाणं न मे प्रियम् ॥

Dhritarashtra—

"My dear Krishna, you tell me what is good for the other world as well as

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this world, what is right and proper. But I am not mine own master. What is being done is not to my liking.

'अङ्ग दुर्योधनं कृष्ण मन्दं शास्त्रातिगं मम ।
अनुनेतुं महाबाहो यतस्व पुरुषोत्तम ॥

"O mighty Krishna, you best of men, try to conciliate my stupid and lawless son, Duryodhana.

'अनुशाधि दुरात्मानं स्वयं दुर्योधनं नृपम् ।
सुहृत्कार्यं तु सुमहत् कृतं ते स्याज्जनार्दन ॥'

"Krishna, you yourself advise this evil king Duryodhana; you would have done a very great work for a friend."

ततोऽभ्यावृत्य वार्ष्णेयो दुर्योधनममर्षणम् ।
अब्रवीन्मधुरां वाचं सर्वधर्मार्थतत्त्ववित् ॥

Turning round, Krishna, who knows the truth of all principles of Dharma and Artha, spoke then these sweet words to the impatient Duryodhana:

'दुर्योधन निबोधेदं मद्वाक्यं कुरुसत्तम ।
शमार्थं ते विशेषेण सानुबन्धस्य [भारत] ॥

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"Duryodhana, listen to these words of mine, uttered especially for the sake of peace to you and your followers.

'रोचते ते पितुस्तात पाण्डवैस्सह संगमः ।
सामात्यस्य [कुरुश्रेष्ठ] तत्तुभ्यं तात रोचताम् ॥

"My dear Duryodhana, alliance with the Pandavas is liked by your father. May you also, with your ministers, like it.

'त्वामेव स्थापयिष्यन्ति यौवराज्ये महारथाः ।
महाराज्येऽपि पितरं धृतराष्ट्रं जनेश्वरम् ॥

"Those great warriors (the Pandavas) will install you yourself as crown-prince and your father, king Dhritarashtra, as the sovereign over all.

'मा तात श्रियमायान्तीमवमंस्थास्समुद्यताम् ।
अर्धं प्रदाय पार्थेभ्यो महतीं श्रियमाप्नुहि ॥

"Dear Duryodhana, do not spurn the great fortune which courts you; giving half to the Pandavas, attain to a great fortune.

'पाण्डवैस्संशमं कृत्वा चिरं भद्राण्यवाप्स्यसि ॥

"Making lasting peace with the Pandavas, you will fare well for long."

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ततश्शान्तनवो भीष्मः प्रोवाच [भरतर्षभ] ।
'कृष्णेन वाक्यमुक्तोऽसि सुहृदां शममिच्छता ॥

Bhishma then spoke: "(Duryodhana!) Krishna, who wishes peace to his friends, has spoken to you.

'अकृत्वा वचनं तात न कल्याणमवाप्स्यसि ।
मातरं पितरं चैव मा मज्जीश्शोकसागरे ॥'

"My dear son, if you fail to act according to Krishna's words, you will have no welfare. Do not immerse your mother and father in the ocean of sorrow."

अथ द्रोणोऽब्रवीत्तत्र दुर्योधनमिदं वचः ।
एतच्चैव मतं सत्यं सुहृदोः कृष्णभीष्मयोः ।
यदि नादास्यसे तात पश्चात्तप्स्यसि [भारत] ॥'

Then Drona said in that assembly these words to Duryodhana: "Dear Duryodhana if you do not abide by this truthful view of your friends, Krishna and Bhishma, you will repent afterwards."

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तस्मिन्वाक्यान्तरे वाक्यं क्षत्ताऽपि विदुरोऽब्रवीत्।
'दुर्योधन न शोचामि त्वामहं [भरतर्षभ] ।
इमौ तु वृद्धौ शोचामि गान्धारीं पितरं च ते ॥

At the end of this speech, Vidura also said: "Duryodhana, I do not grieve for you; but I grieve for these two old persons, Gandhari and your father.

भिक्षुकौ विचरिष्येते शोचन्तौ पृथिवीमिमाम् ।
कुलघ्नमीदृशं पापं जनयित्वा कुपूरुषम् ॥'

"Having begot such a sinful and bad person who destroys his own family, those two will wander in this world in sorrow as mendicants."

अथ दुर्योधनं राजा धृतराष्ट्रोऽभ्यभाषत ।
'शमं चेद्याचमानं त्वं प्रत्याख्यास्यसि केशवम् ।
त्वदर्थमभिजल्पन्तं न तवास्त्यपराभवः ॥'

Then, king Dhritarshtra addressed Duryodhana: "If you repudiate Krishna who begs for peace and speaks for your good, defeat is certain for you."

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श्रुत्वा दुर्योधनो वाक्यमप्रियं कुरुसंसदि ।
प्रत्युवाच महाबाहुं वासुदेवं यशस्विनम् ॥

Hearing these disagreeable words in the assembly of the Kauravas, Duryodhana replied to the mighty and renowned Krishna:

'भक्तिवादेन पार्थानामकस्मान्मधुसूदन ।
भवान्क्षत्ता च राजा वाऽप्याचार्यो वा पितामहः।
मामेव परिगर्हन्ते नान्यं कञ्चन पाण्डवम् ॥

"Krishna, partial towards the Pandavas and without any reason, you, Vidura, the king, our teacher Drona and our grandfather Bhishma reproach only me and not any of the Pandavas.

'न चाहं लक्षये कञ्चिद्व्यभिचारमिहात्मनः ॥

"And I do not see here any transgression on my part.

'न हि भीष्मकृपद्रोणास्सकर्णा मधुसूदन ।
देवैरपि युधा जेतुं शक्याः किमुत पाण्डवैः ॥

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"Bhishma, Kripa, Drona and Karna cannot, O! Krishna, be won in battle even by the gods; why mention the Pandavas?

'ते वयं वीरशयनं प्राप्स्यामो यदि संयुगे ।
अप्रणम्यैव शत्रूणां न नस्तप्स्यन्ति माधव ॥

"If, without bowing to our enemies, we die a warrior's death on the battle-field none will feel sorry for us, Krishna.

'राज्यांशश्चाभ्यनुज्ञातो यो मे पित्रा पुराऽभवत्।
न स लभ्यः पुनर्जातु मयि जीवति केशव ॥

"And that share of the kingdom which was previously granted (to the Pandavas) by my father, that can never be had again so long as I am alive.

'यावद्धि तीक्ष्णया सूच्या विद्धयेदग्रेण केशव ।
तावदप्यपरित्याज्यं भूमेर्नः पाण्डवान्प्रति ॥'

"Krishna, that much of our land even as is pierced by the tip of a sharp needle, cannot be parted with to the Pandavas."

ततः प्रहस्य दाशार्हः क्रोधपर्याकुलेक्षणः ।
दुर्योधनमिदं वाक्यमब्रवीत् कुरुसंसदि ॥

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Laughing and with eyes perturbed with anger, Krishna then said these words to Duryodhana in the Kuru assembly:

'लप्स्यसे वीरशयनं काममेतदवाप्स्यसि।
स्थिरो भव सहामात्यो विमर्दो भविता महान्॥

"You shall get the hero's death; this desire of yours, you shall realise; be steadfast, along with your counsellors; there shall be a great conflict.

'यच्चैभ्यो याचमानेभ्यः पित्र्यमंशं न दित्ससि।
तच्च पाप प्रदाताऽसि भ्रष्टैश्वर्यो निपातितः॥'

"That which you do not like to give to these Pandavas who beg for their paternal share, you, sinner, shall give, fallen and bereft of your power."

एवं ब्रुवति दाशार्हे धार्तराष्ट्रस्सुयोधनः।
क्रुद्धः प्रातिष्ठतोत्थाय महानाग इव श्वसन्॥

When Krishna was speaking thus, Duryodhana, the son of Dhritarashtra, rose up in anger and, sighing like a huge serpent, departed.

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तं प्रस्थितमभिप्रेक्ष्य दाशार्हः पुष्करेक्षणः ।
भीष्मद्रोणमुखान्सर्वानभ्यभाषत वीर्यवान् ॥

Seeing him gone away, the heroic, lotus-eyed Krishna addressed Bhishma, Drona and all others:

'सर्वेषां कुरुवृद्धानां महानयमतिक्रमः ।
प्रसह्य मन्दमैश्वर्ये न नियच्छन्ति यन्नृपम् ॥

"This is a grave neglect of duty in all the Kuru elders that they do not, by force, curb the foolish king, Duryodhana, to behave properly in his royal office.

'राजन्दुर्योधनं बद्ध्वा ततः संशाम्य पाण्डवैः ।
त्वत्कृते न विनश्येयुः क्षत्रियाः क्षत्रियर्षभ ॥'

"King, restraining Duryodhana, come to peace with the Pandavas; let not kings perish on your account."

कृष्णस्य तु वचश्श्रुत्वा धृतराष्ट्रो जनेश्वरः ।
विदुरं सर्वधर्मज्ञं त्वरमाणोऽभ्यभाषत ॥

Hearing Krishna's words, king Dhritarashtra hastened and addressed Vidura who knew all Dharmas:

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'गच्छ तात महाप्राज्ञ गान्धारीं दीर्घदर्शिनीम्।
आनयेह तया सार्धमनुनेष्यामि दुर्मतिम्॥

"Dear and very intelligent Vidura, go and fetch the far-sighted Gandhari here; along with her, I will supplicate that fool."

राज्ञस्तु वचनं श्रुत्वा विदुरो दीर्घदर्शिनीम्।
आनयामास गान्धारीं धृतराष्ट्रस्य शासनात्॥

Hearing the words of the king, Vidura brought the far-sighted Gandhari, on the command of Dhritarashtra.

धृतराष्ट्रः—

'एष गान्धारि पुत्रस्ते दुरात्मा शासनातिगः।
सभाया निर्गतो मूढो व्यतिक्रम्य सुहृद्वचः॥'

Dhritarashtra—

"Gandhari, this evil son of yours, transgressor of (all) laws, has walked out of the hall, overriding friends' words."

गान्धारी—

'आनायय सुतं क्षिप्रं राज्यकामुकमातुरम्॥

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Gandhari—

"Quickly, fetch my son who is feverishly coveteous of the kingdom."

शासनाद्धृतराष्ट्रस्य दुर्योधनममर्षणम् ।
मातुश्च वचनात्क्षत्ता सभां प्रावेशयत्पुनः ॥

On the command of Dhritarashtra and on his mother's words, Vidura made the bad-tempered Duryodhana enter the hall again.

तं प्रविष्टमभिप्रेक्ष्य पुत्रमुत्पथमास्थितम् ।
विगर्हमाणा गान्धारी शमार्थं वाक्यमब्रवीत् ॥

Seeing that erring son enter the hall, Gandhari censured him and said for the sake of peace:

'दुर्योधन यदाह त्वां पिता [भरतसत्तम] ।
भीष्मो द्रोणः कृपः क्षत्ता सुहृदां कुरु तद्वचः ॥

"Duryodhana! What your father, Bhishma, Drona, Kripa and Vidura told you, act up to those words of your friends.

'प्रपद्यस्व महाबाहुं कृष्णमक्लिष्टकारिणम् ।
प्रसन्नो हि सुखाय स्यादुभयोरेव केशवः ॥

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"Seek the mighty Krishna, unharmful in his acts. If he is gracious, Krishna will be for the happiness of both (yourself and the Pandavas).

'प्रयच्छ पाण्डुपुत्राणां यथोचितम् [अरिन्दम] ।
यद्दीच्छसि सहामात्यो भोक्तुमर्धं प्रदीयताम् ॥'

"Give to the Pandavas what is proper; if you want to be happy with your counsellors, let half (of the kingdom) be given to the Pandavas."

तत्तु वाक्यमनादृत्य सोऽर्थवन्मातृभाषितम् ।
पुनः प्रतस्थे संरम्भात् सकाशमकृतात्मनाम् ॥

Disregarding those sensible words spoken by his mother, he again went away in a flurry to where those self-willed (friends of his) were.

एकान्तमुपसृत्येह मन्त्रं पुनरमन्त्रयत् ।
'वयमेव हृषीकेशं निगृह्णीम बलादिव'॥

Moving to a secluded place, Duryodhana took counsel: "We ourselves shall forcibly seize Krishna."

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तेषां पापमभिप्रायं विदुरो दीर्घदर्शिवान् ।
धृतराष्ट्रं महाबाहुमब्रवीत्कुरुसंसदि ॥

The far-sighted Vidura informed the powerful Dhritarashtra in the Kuru assembly of their evil design.

ततो दुर्योधनं क्षत्ता पुनः प्रावेशयत्सभाम् ॥

Then, Vidura made Duryodhana enter the hall again.

अथ दुर्योधनं राजा धृतराष्ट्रोऽभ्यभाषत ॥

King Dhritarashtra then addressed Duryodhana:

'त्वमिमं पुण्डरीकाक्षमप्रधृष्यं दुरासदम् ।
पापैस्सहायैस्संहत्य निग्रहीतुं किलेच्छसि ॥'

"This unassailable, unapproachable Krishna, you, I hear, want to seize, uniting with evil allies."

इत्युक्ते धृतराष्ट्रेण केशवश्शत्रुपूगहा ।
दुर्योधनं धार्तराष्ट्रमभ्यभाषत वीर्यवान् ॥

When Dhritarashtra said this, the valorous Krishna, the destroyer of enemy armies, told Duryodhana, the son of Dhritarashtra:

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'एकोऽहमिति यन्मोहान्मन्यसे मां सुयोधन ।
परिभूय सुदुर्बुद्धे ग्रहीतुं मां चिकीर्षसि ॥

"Extremely stupid Duryodhana! you want to overpower me and do things to catch me, taking me, in your ignorance, to be single.

इहैव पाण्डवास्सर्वे तथैवान्धकवृष्णयः ।
इहादित्याश्च रुद्राश्च वसवश्च महर्षिभिः ॥'

"Here itself, in me, are all the Pandavas, all the Andhakas and the Vrishnis, Devas, Rudras, Vasus and all the great sages."

एवमुक्त्वा जहासोच्चैः केशवः परवीरहा ।
तस्य संस्मयतश्शौरेः विद्युद्रूपा महात्मनः ।
युगपच्च विनिष्पेतुस्साक्षात्सर्वास्तु देवताः ॥

Having said so, Krishna, the destroyer of enemy-warriors, laughed aloud; and of that great Krishna who was laughing, came out simultaneously, like flashes of lightning, all the gods in person.

तं दृष्ट्वा घोरमात्मानं केशवस्य महात्मनः ।
न्यमीलयन्त नेत्राणि राजानस्त्रस्तचेतसः ॥

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Seeing that terrible form of the great Krishna, the frightened kings closed their eyes.

प्रादात्तेषां स भगवान् दिव्यं चक्षुर्जनार्दनः ।
प्रणम्य शिरसा देवं तुष्टुवुः प्राञ्जलिस्थिताः ॥

Lord Krishna gave them the divine eye; bowing with their head, they stood with folded arms and extolled the Lord.

ततस्स पुरुषव्याघ्रस्संजहार वपुस्स्वकम् ।
धृतराष्ट्रो महाराजः पुनरेवाभ्यभाषत ॥

Then the greatest of men, Krishna, withdrew his form. King Dhritarashtra again spoke:

'यावद्बलं मे पुत्रेषु पश्यतस्ते जनार्दन ।
प्रत्यक्षं ते न ते किञ्चित्परोक्षं शत्रुकर्शन ।
विदित्वैतामवस्थां मे नातिशङ्कितुमर्हसि ॥'

"Krishna, tormentor of your enemies, what influence I have over my sons, must have become clear to you who have been seeing (all this); there is nothing unknown to you. Knowing this plight of mine, you must not suspect me very much."

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ततोऽब्रवीन्महाबाहुर्धृतराष्ट्रं जनार्दनः ।
द्रोणं पितामहं भीष्मं क्षत्तारं बाह्लिकं कृपम् ॥

Then the mighty Krishna told Dhritarashtra, Drona, grandfather Bhishma, Vidura, Bahlika and Kripa:

'प्रत्यक्षमेतद् भवतां यद् वृत्तं कुरुसंसदि ।
यथा चाशिष्टवन्मन्दो रोषादद्य समुत्थितः ।
वदत्यनीशमात्मानं धृतराष्ट्रो महीपतिः ।
आपृच्छे भवतस्सर्वान् गमिष्यामि युधिष्ठिरम्॥'

"What happened in the Kuru assembly happened before your eyes. As Duryodhana, the fool, rose up (and went away) now in anger, like an ill-bred fellow and as Dhritarashtra, the king, describes himself as powerless, I take leave of you all and go to Yudhisthira."

कुरूणां पश्यतां द्रष्टुं स्वसारं स पितुर्ययौ ॥

As the Kauravas were looking on, Krishna went to his aunt, Kunti.

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प्रविश्याथ गृहं तस्याश्चरणावभिवाद्य च ।
आचख्यौ तत्समासेन यद् वृत्तं कुरुसंसदि ॥

Entering her house, and bowing at her feet, he briefly told her what happened in the Kuru assembly.

'उक्तं बहुविधं वाक्यं न चासौ तद् गृहीतवान् ।
आपृच्छे भवतीं शीघ्रं प्रयास्ये पाण्डवान्प्रति ।
किं वाच्याः पाण्डवेयास्ते भवत्या वचनान्मया॥'

"Duryodhana was advised in various ways but he did not accept those words. I take leave of you and shall go to the Pandavas quickly. What shall I tell the Pandavas as your message?"

कुन्ती—

'ब्रूयाः केशव राजानं धर्मात्मानं युधिष्ठिरम् ।
"परपिण्डमुदीक्षे वै त्वां सूत्वा मित्रनन्दन ।
युध्यस्व राजधर्मेण मा गमः पापिकां गतिम् ।
यदर्थं क्षत्रिया सूते तस्य कालोऽयमागतः ।"
अरिष्टं गच्छ पन्थानं पुत्रान्मे प्रतिपालय ॥'

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Kunti—

"Krishna, tell the virtuous king Yudhisthira: 'Having borne you, the joy of your friends, I am looking up to others for my food, in accordance with royal duty, fight; incur not the fate of sin. The time for that for which a woman of royal blood gives birth to a son has come now.' (Krishna), go your safe way; protect my sons."

अभिवाद्याथ तां कृष्णः सिंहखेलगतिस्ततः ।
आरोप्याथ रथे कर्णं प्रायात्सात्यकिना सह ॥

Bowing to her then, Krishna of the lion's sportive gait, took Karna in his chariot and went along with Satyaki.

कृष्णः—

'मया सार्धमितो यातमद्य त्वां तात पाण्डवाः ।
अभिजानन्तु कौन्तेयं पूर्वजातं युधिष्ठिरात् ।
पादौ तव ग्रहीष्यन्ति भ्रातरः पञ्च पाण्डवाः ॥

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Krishna—

"Dear Karna, let the Pandavas know you who are now going from here along with me, as a son of Kunti, born prior to Yudhisthira. "Your brothers, the five Pandavas, shall hold your feet in respect.

'अहं च त्वाऽभिषेक्ष्यामि राजानं पृथिवीपतिम् ।
प्रशाधि राज्यं कौन्तेय कुन्तीं च प्रतिनन्दय ॥'

"And I shall install you as king; son of Kunti! you rule the kingdom and delight Kunti also."

कर्णः—

'सर्वं चैवाभिजानामि यथा त्वं कृष्ण मन्यसे ।
कन्या गर्भं समाधत्त भास्करान्मां जनार्दन ।
कुन्त्या त्वहमपाकीर्णो यथा न कुशलं तथा ॥

Karna—

"I understand all that you think, Krishna. Kunti, as a maiden, bore me to the sun. However, in such a manner as there could be no welfare for me. I was abandoned by Kunti.

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'सूतो हि मामधिरथो दृष्ट्वैवाभ्यानयद्गृहान् ।
मत्स्नेहाच्चैव राधायां सद्यः क्षीरमवातरत् ॥

"And it was the driver, Adhiratha, who, seeing me, took me to his house, and out of love for me, milk flowed immediately from Radha (his wife).

'पितरं चाभिजानामि तमहं सौहृदात्सदा ॥

"And I consider that Adhiratha as my father always, by reason of his affection.

'भार्याश्चोढास्तासु पुत्राः पौत्रा जाता जनार्दन ।
तासु मे हृदयं कृष्ण सञ्जातं कामबन्धनम् ॥

"I have married wives and through them, sons and grandsons have been born and with them, Krishna, my heart is bound in ties of affection.

'न पृथिव्या सकलया न सुवर्णस्य राशिभिः ।
हर्षाद्भयाद्वा गोविन्द मिथ्या कर्तुं तदुत्सहे ॥

"Not for all this world, not for heaps of gold, not for pleasure or fear, would I bear proving faithless to these, Krishna.

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'धृतराष्ट्रकुलं कृष्ण भुक्तं राज्यमकण्टकम् ।
मां च कृष्ण समासाद्य विग्रहश्चापि पाण्डवैः ॥

"Krishna, living in Dhritarashtra's family, freely has the kingdom been enjoyed by me; and on my strength, quarrel with the Pandavas was picked up (by Duryodhana).

'अनृतं नोत्सहे कर्तुं धार्तराष्ट्रस्य धीमतः ॥

"I will not bear proving faithless to the intelligent Duryodhana.

'यदि ह्यद्य न गच्छेयं द्वैरथं सव्यसाचिना ।
अकीर्तिस्स्याद्धृषीकेश मम पार्थस्य चोभयोः ॥

"If I do not meet Arjuna in duel now, there will be infamy, Krishna, for both myself and Arjuna.

'यदि जानाति मां राजा धर्मात्मा संयतेन्द्रियः ।
कुन्त्याः प्रथमजं पुत्रं न स राज्यं ग्रहीष्यति ॥'

"If the righteous Yudhisthira of controlled senses knows me as the eldest son of Kunti, he will not take the kingdom.

'प्राप्य चापि महद्राज्यं तदहं [मधुसूदन] ।
स्फीतं दुर्योधनायैव संप्रदद्याम् [अरिन्दम] ॥

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"And even after getting that vast and prosperous kingdom, I will give it only to Duryodhana.

'स एव राजा धर्मात्मा शाश्वतोऽस्तु युधिष्ठिरः।
नेता यस्य हृषीकेशो योद्धा यस्य धनञ्जयः ॥

"May that righteous Yudhisthira himself be the permanent king, for whom Krishna is the leader and Arjuna, the fighter.

'तदत्र [पुण्डरीकाक्ष] विधत्स्व यदभीप्सितम् ।
समुपानय कौन्तेयं युद्धाय मम [केशव] ।
मन्त्रसंवरणं कुर्वन् नित्यमेव [परन्तप] ॥'

"Therefore, do what you please. Keeping this consultation with me secret for ever, bring Arjuna to me for fight."

इत्युक्त्वा माधवं कर्णः परिष्वज्य च पीडितम् ।
विसर्जितो निववृते, गङ्गातीरे यतव्रतः ।
दृष्ट्वा कुन्तीमुपातिष्ठदभिवाद्य कृताञ्जलिः ।
'राधेयोऽहमाधिरथिः ब्रूहि किं करवाणि ते' ॥

Having said so, Karna, embraced Krishna closely and given leave, returned. Meeting Kunti on the banks of the Ganges, Karna who

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swerved not from his vow, bowed to her and with folded hands stood ready to serve her, with the words: "I am Karna, son of Radha and Adhiratha; tell me, what shall I do for you?"

कुन्ती—

'कौन्तेयस्त्वं न राधेयो न तवाधिरथः पिता ।
कानीनस्त्वं मया जातः पार्थस्त्वमसि पुत्रक ॥'

Kunti—

"You are the son of Kunti, not Radha; Adhiratha is not your father; you were borne by me when I was a maiden; my son, you are the son of Kunti.

'अद्य पश्यन्तु कुरवः कर्णार्जुनसमागमम् ॥'

"Let the Kurus now witness the union of Karna and Arjuna."

कर्णः—

'न वै मम हितं पूर्वं मातृवच्चेष्टितं त्वया ।
सा मां संबोधयस्यद्य केवलात्महितैषिणी ॥

Karna—

"You have never acted before for my welfare like a mother, and you now inform me (of this), desiring only your own good.

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'पाण्डवान् यदि गच्छामि किं मां क्षत्रं वदिष्यति॥

"If I go over to the Pandavas, what will the world of kings say?"

'उपनह्य परैर्वैरं ये मां नित्यमुपासते ।
नमस्कुर्वन्ति च कथं तेषां छिन्द्यां मनोरथम् ॥

"How can I frustrate the hopes of those who, developing enmity with their foes, adore me and pay respects to me constantly?

'धृतराष्ट्रस्य पुत्राणामर्थे योत्स्यामि ते सुतैः ।
बलं च शक्तिं चास्थाय न वै त्वय्यनृतं वदे ॥

"With my strength and power, I will fight your sons for the sons of Dhritarashtra; I am not speaking falsehood to you.

'न च तेऽयं समारम्भो मयि मोघो भविष्यति ।
संग्रामे न हनिष्यामि ते सुतानर्जुनादृते ॥

"And this effort of yours regarding me shall not be futile; barring Arjuna, I will not kill in battle your (other) sons.

'न ते जातु नशिष्यन्ति पुत्राः पञ्च यशस्विनि ।
निरर्जुनास्सकर्णा वा सार्जुना वा हते मयि ॥'

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"Renowned woman, five of your sons will never perish; they will be either without Arjuna but with Karna or with Arjuna when I am killed."

अनामयं स्वस्ति चेति ततस्तौ जग्मतुः पृथक् ॥

Wishing welfare and bidding farewell, the two then parted.

आगम्य हास्तिनपुरादुपप्लाव्यमरिन्दमः ।
पाण्डवानां यथावृत्तं केशवस्सर्वमुक्तवान् ॥

Krishna, the subduer of his enemies, coming to Upaplavya from Hastinapura, told the Pandavas everything as it happened.

कृष्णः—

'तथ्यं पथ्यं हितं चोक्तो न च गृह्णाति दुर्मतिः ।
दण्डं चतुर्थं पश्यामि तेषु पापेषु नान्यथा ॥

Krishna—

"Duryodhana was told what was truthful, wholesome and beneficial; the fool does not take the words. I consider punishment by war, the fourth expedient, as proper for those sinners; by no other means (can they be tackled).

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'निर्याताश्च विनाशाय कुरुक्षेत्रं नराधिपाः ॥'

"And kings have (already) started for the Kurukshetra for their own ruin.

जनार्दनवचश्श्रुत्वा धर्मराजो युधिष्ठिरः ।
भ्रातॄनुवाच धर्मात्मा समक्षं केशवस्य ह ।
'तस्मात्सेनाविभागं मे कुरुध्वं नरसत्तमाः' ॥

Hearing the words of Krishna, the righteous Yudhisthira told his brothers, in the presence of Krishna: "Therefore, you best of men, marshal my army."

तस्य तद्वचनं श्रुत्वा संप्राहृष्यन्नरोत्तमाः ।
तेऽवगाह्य कुरुक्षेत्रं शङ्खान्दध्मुररिन्दमाः ॥

Those best of men rejoiced on hearing those words of Yudhisthira. Those subduers of enemies entered Kurukshetra and blew their conches.

ततश्शान्तनवं भीष्मं प्राञ्जलिर्धृतराष्ट्रजः ।
सह सर्वैर्महीपालैरिदं वचनमब्रवीत् ।
'प्रयातु नो भवानग्रे देवानामिव पावकिः' ॥

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Then, Duryodhana, standing in reverential attitude, spoke, along with all the kings, these words to Bhishma: "May you lead us, as god Skanda led the gods."

भीष्मः—

'यथैव हि भवन्तो मे तथैव मम पाण्डवाः ।
न त्वेवोत्सादनीया मे पाण्डोः पुत्रा जनाधिप ।
तस्माद् योधान्हनिष्यामि प्रयोगेणायुतं सदा ।
सेनापतिस्त्वहं राजन् समयेनापरेण ते ।
कर्णो वा युध्यतां पूर्वमहं वा पृथिवीपते ॥'

Bhishma—

"As you are to me, so are the Pandavas. The sons of Pandu ought not to be destroyed by me. Therefore, I shall kill a ten thousand warriors (on their side) by discharging my missiles every time I fight. King, I will be your generalissimo on one other condition: 'Let Karna fight first or myself.'"

कर्णः—

'नाहं जीवति गाङ्गेये राजन् योत्स्ये कथञ्चन ।
हते भीष्मे तु योत्स्यामि सह गाण्डीवधन्वना ॥'

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Karna—

"King, as long as Bhishma is alive I will not fight in any manner; but when Bhishma is killed, I will fight the Gandhiva-bowed Arjuna."

ततः प्रभाते विमले धार्तराष्ट्रेण चोदिताः।
दुर्योधनेन राजानः प्रययुः पाण्डवान्प्रति॥

Then, in the clear morning, the kings urged by Duryodhana, son of Dhritarashtra, marched against the Pandavas.

तथैव राजा कौन्तेयो धर्मपुत्रो युधिष्ठिरः।
धृष्टद्युम्नमुखान्वीरांश्चोदयामास [भारत]॥

Similarly, king Yudhisthira, son of Kunti, directed the warriors led by Dhrishtad-yumna (to attack).

॥ इति उद्योगपर्व समाप्तम् ॥

THUS ENDS THE UDYOGA PARVA

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॥ अथ भीष्मपर्व ॥

BHISHMA PARVA

ततस्ते समयं चक्रुः कुरुपाण्डवसोमकाः ।
धर्मान्संस्थापयामासुर्युद्धानां [भरतर्षभ] ॥

Then, those Kauravas, Pandavas and Somakas made an agreement and established rules for fighting.

'निवृत्ते विहिते युद्धे स्यात्प्रीतिर्नः परस्परम् ।
निष्क्रान्ताः पृतनामध्यान्न हन्तव्याः कदाचन ।
रथी च रथिना योध्यो गजेन गजधूर्गतः ।
अश्वेनाश्वी पदातिश्च पादातेनैव [भारत] ।
परेण सह संयुक्तः प्रमत्तो विमुखस्तथा ।
क्षीणशस्त्रो विवर्मा च न हन्तव्यः कदाचन ॥'

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"When the battle is fought and finished, there shall be mutual friendship between us. Those who have gone out of the ranks shall never be killed. One mounted on a chariot shall be fought by one on a chariot, one on an elephant with an elephant, one on a horse with a horse, and a footsoldier only by a footsoldier. One engaged with another, one inattentive, or disinclined to fight or one who was turned away from the field, one who has lost his weapons and one without armour shall never be killed."

बृहतीं धार्तराष्ट्रस्य सेनां दृष्ट्वा समुद्यताम् ।
विषादमगमद्राजा विवर्णोऽर्जुनमब्रवीत् ॥

Seeing the huge army of Duryodhana ready for the battle, king Yudhisthira became sad and with a pale face, said to Arjuna:

'धनञ्जय कथं शक्यमस्माभिर्योद्धुमाहवे ।
धार्तराष्ट्रैर्महाबाहो येषां योद्धा पितामहः ॥'

"Mighty Arjuna! how can we fight the warriors on Dhritarashtra's side for whom (our) grandfather, Bhishma, fights."

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अर्जुनः—

'प्रज्ञयाऽभ्यधिकाञ्शूरान्गुणयुक्तान्बहूनपि ।
जयन्त्यल्पतरा येन तन्निबोध विशांपते ॥

Arjuna—

"King, hearken how the inferior conquer even those who are superior in knowledge, who are (greater) warriors, (more) endowed with qualities and (greater) in numbers.

'न तथा बलवीर्याभ्यां जयन्ति विजिगीषवः ।
यथा सत्यानृशंस्याभ्यां धर्मेणैवोद्यमेन च ॥

"Those who desire victory achieve it not so much by strength and valour as by their (qualities of) truthfulness, benevolence, and effort which is strictly righteous.

'त्यक्त्वाऽधर्मं तथा सर्वं धर्मं चोत्तममास्थिताः ।
युध्यध्वमनहङ्कारा यतो धर्मस्ततो जयः ॥

"Avoiding Adharma and basing yourselves on best Dharma, fight without egoism; where Dharma is, there victory is.

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'एवं राजन्विजानीहि ध्रुवोऽस्माकं रणे जयः।
यथा तु नारदः प्राह यतः कृष्णस्ततो जयः।
गुणभूतो जयः कृष्णे पृष्ठतोऽभ्येति माधवम्॥

"Know it, king, thus is victory certain for us in (this) battle; even as Narada said, where Krishna is, there victory is. Victory is an attribute of Krishna; it follows Him at His back.

ततो युधिष्ठिरो राजा स्वां सेनां समचोदयत्।
प्रतिव्यूहन्ननीकानि भीष्मस्य [भरतर्षभ]॥

Then king Yudhisthira arrayed his army against Bhishma and directed it (to attack).

मध्ये शिखण्डिनोऽनीकं रक्षितं सव्यसाचिना॥

In the centre (of that army) were the forces of Sikhandi protected by Arjuna, the archer who shoots with either hand.

रथोऽर्जुनस्याग्निरिवार्चिमाली
विभ्राजते श्वेतहयस्सुचक्रः।
तमास्थितः केशवसंगृहीतं
कपिध्वजो गाण्डिवबाणपाणिः॥

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Arjuna's chariot with its white horses and firm wheels, shone like fire, emitting a corona of rays. On that chariot the reins of whose horses Krishna was holding, was the monkey-bannered Arjuna with the Gandiva bow and arrows in his hands.

अथापश्यत्स्थितान्पार्थः पितॄनथ पितामहान् ।
आचार्यान्मातुलान्भ्रातॄन्पुत्रान्पौत्रान्सखींस्तथा ।
श्वशुरान्सुहृदश्चैव सेनयोरुभयोरपि ॥

तान्समीक्ष्य स कौन्तेयः सर्वान्बन्धूनवस्थितान् ।
कृपया परयाऽऽविष्टो विषीदन्निदमब्रवीत् ॥

Then Arjuna saw there (on the battle-field) fathers, grandfathers, preceptors, uncles, brothers, sons, grand-sons, fathers-in-law and friends standing in both the armies. Seeing all those kinsmen standing (determined for fighting), Arjuna was overtaken by great compassion and he said (to Krishna, his charioteer) in sorrow :

'दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम् ।
सीदन्ति मम गात्राणि मुखं च परिशुष्यति ।

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गाण्डीवं स्रंसते हस्तात्त्वक् चैव परिदह्यते ।
न च शक्नोम्यवस्थातुं भ्रमतीव च मे मनः ॥

न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।
किं नो राज्येन गोविन्द किं भोगैर्जीवितेन वा ॥

स्वजनं हि कथं हत्वा सुखिनस्स्याम माधव ।
अहो बत महत्पापं कर्तुं व्यवसिता वयम् ।
यद्राज्यसुखलोभेन हन्तुं स्वजनमुद्यताः ॥'

"Krishna! seeing these kinsmen of ours come with the desire to fight, my limbs fail, my mouth becomes parched, the Gandiva slips from my hand, my skin burns and I am not able to stand firm; my mind seems to whirl. Krishna! I do not wish for victory, or kingdom, or happiness; of what use is the kingdom to us, or pleasures or even life? How can we be happy, Krishna, after killing our own kinsmen? Alas! we have resolved to commit a great sin, we who are out to kill our own kinsmen through our avarice for the pleasures of a kingdom."

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एवमुक्त्वा हृषीकेशं गुडाकेशः [परन्तप] ।
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ॥

Having said this to Krishna, Arjuna added "I will not fight," and kept quiet.

तमुवाच हृषीकेशः प्रहसन्निव [भारत] ।
'धर्म्याद्धि युद्धाच्छ्रेयोऽन्यत् क्षत्रियस्य न विद्यते ॥
अथ चेत्त्वमिमं धर्म्यं सङ्ग्रामं न करिष्यसि ।
ततस्स्वधर्मं कीर्तिं च हित्वा पापमवाप्स्यसि ।
भयाद्रणादुपरतं मंस्यन्ते त्वां महारथाः ॥
हतो वा प्राप्स्यसि स्वर्गं जित्वा वा भोक्ष्यसे महीम् ॥
सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥
कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ॥
न हि कश्चित्क्षणमपि जातु तिष्ठत्यकर्मकृत् ।
न मे पार्थास्ति कर्तव्यं वर्त एव च कर्मणि ॥
मयि सर्वाणि कर्माणि सन्न्यस्याध्यात्मचेतसा ।
निराशीर्निर्ममो भूत्वा युद्ध्यस्व विगतज्वरः ॥
श्रेयान्स्वधर्मो विगुणः परधर्मात्स्वनुष्ठितात् ॥
अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।
स सन्न्यासी च योगी च न निरग्निर्न चाक्रियः ॥

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ऋतेऽपि त्वां न भविष्यन्ति सर्वे
येऽवस्थिताः प्रत्यनीकेषु योधाः ।
मयैवैते निहताः पूर्वमेव
निमित्तमात्रं भव सव्यसाचिन् ॥

मच्चित्तस्सर्वदुर्गाणि मत्प्रसादात्तरिष्यसि ॥

यद्यहंकारमाश्रित्य न योत्स्य इति मन्यसे ।
मिथ्यैष व्यवसायस्ते प्रकृतिस्त्वां नियोक्ष्यति ।
कर्तुं नेच्छसि यन्मोहात् करिष्यस्यवशोऽपि तत् ।
ईश्वरस्सर्वभूतानां हृद्देशेऽर्जुन तिष्ठति ।
भ्रामयन्सर्वभूतानि यन्त्रारूढानि मायया ।
तमेव शरणं गच्छ सर्वभावेन भारत ॥

सर्वधर्मान्परित्यज्य मामेकं शरणं व्रज ।
अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥'

Krishna said to Arjuna, laughing a little: "To a Kshatriya, there is no other good than righteous warfare. In case you do not fight this righteous battle, you neglect your duty, throw away fame and incur sin. Warriors will think that you have desisted from the battle out of fear. If you are killed

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you will attain to heaven or if you win, you will enjoy the world. Viewing alike happiness and misery, gain and loss, victory and defeat, you then get ready for the battle; doing thus, you will not incur sin. To work alone are you entitled, never to (its) fruits. Never does anybody stand even a moment without doing an act. There is nothing to be done for me and still I am active. Offering up all acts to me with a spiritual mind, without any wish and disinterested, fight without any mental fever. Though ill-performed, one's own duty is better than another's duty well-performed. He who does the act that ought to be done, without intent on the fruit of the action, is the man of renunciation and the Yogin; not he who has left off the worship of fire and not he who does not do anything.

"Even without you, all these warriors who stand in the opposite ranks, will cease to be; they have been already killed by myself; you archer who shoot with either arm! be simply the

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apparent cause (of the destruction of these warriors).

"With your mind fixed on me, you will surmount all difficulties by my grace. If resorting to egoism, you think you will not fight, this resolve of yours is futile; Nature will impel you. What in delusion, you do not want to do, you will do even in spite of yourself. Arjuna, God is in the heart of all beings, making all beings whirl by his power as if on a whirling machine. Take refuge in Him completely. Discarding all Dharmas, seek me alone as refuge; I will free you from all sins; grieve not."

अर्जुनः—

'स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥'

Arjuna said to Krishna—

"I stand here with all my doubts cleared; I will do what you say."*

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* For the full discourse of Lord Sri Krishna, see THE BHAGAVAD GITA with the Text in Devanagari and English Translation by Dr. Besant. Pocket Edition. As. 4. G. A. Natesan & Co., Madras.

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ततो धनञ्जयं दृष्ट्वा बाणगाण्डीवधारिणम् ।
पुनरेव महानादं व्यसृजन्त महारथाः ॥

Then, seeing Arjuna taking up the arrows and his Gandiva bow, the warriors sent a peal again.

ततो युधिष्ठिरो दृष्ट्वा युद्धाय समवस्थिते ।
सेने विमुच्य कवचं निक्षिप्य च वरायुधम् ।
अवरुह्य रथात्क्षिप्रं पद्भ्यामेव कृताञ्जलिः ।
भीष्ममेवाभ्ययात्तूर्णं भ्रातृभिः परिवारितः ॥

Seeing then those two armies standing ready for fighting the heroic Yudhisthira laid down his armour and excellent arms, descended from his chariot quickly and with folded arms and surrounded by his brothers, hastened on foot to Bhishma.

तमुवाच ततः पादौ कराभ्यां पीड्य पाण्डवः ।
'आमन्त्रये त्वां दुर्धर्ष त्वया योत्स्यामहे वयम् ।
अनुजानीहि मां तात आशिषश्च प्रयोजय ॥'

Holding Bhishma's feet with his hands, Yudhisthira said to him: "Unassailable warrior, I take your permission; we shall fight with you; permit me, father, and give (us) (your) blessings."

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भीष्मः—

'प्रीतोऽहं पुत्र युध्यस्व जयमाप्नुहि पाण्डव ॥'

Bhishma—

"My son, I am pleased; fight and win Yudhisthira."

ततो युधिष्ठिरः प्रायादाचार्यस्य रथं प्रति ।
स द्रोणमभिवाद्याथ कृत्वा चाभिप्रदक्षिणम् ।
उवाच राजा दुर्धर्षमात्मनिःश्रेयसं वचः ॥

Then Yudhisthira proceeded towards his preceptor Drona's chariot. Saluting Drona and going around him, king Yudhisthira addressed to that unassailable Drona these words intended for his own welfare:

'आमन्त्रये त्वां भगवन् योत्स्ये विगतकल्मषः ॥'

"I take your leave, illustrious preceptor, and will fight with a pure heart."

द्रोणः—

'ध्रुवस्ते विजयो राजन् यस्य मन्त्री हरिस्तव ।
यतो धर्मस्ततः कृष्णो यतः कृष्णस्ततो जयः ॥'

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Drona—

"King, victory is certain for you for whom Krishna is the counsellor. Where Dharma is, is Krishna and where Krishna is, is victory."

अनुमान्य तमाचार्यं प्रायाच्छारद्वतं प्रति ।
तं गौतमः प्रत्युवाच 'युध्यस्व जयमाप्नुहि' ॥

Taking the permission of his preceptor, Yudhisthira went towards Kripa, and Kripa said to him: "Fight and attain victory."

अनुमान्याथ कौन्तेयो मातुलं मद्रकेश्वरम् ।
निर्जगाम महासैन्याद् भ्रातृभिः परिवारितः ॥

Taking then the permission of his uncle, the king of the Madrakas, (Salya), Yudhisthira went out of that huge army, surrounded by his brothers.

वासुदेवस्तु राधेयमुवाचेदं गदाग्रजः ।
'श्रुतं मे कर्ण भीष्मस्य द्वेषात्किल न योत्स्यसे ।
अस्मान्वरय राधेय यावद्भीष्मो न हन्यते ॥'

Krishna said this to Karna: "Karna, I heard that you would not fight because of your hatred towards Bhishma. Choose us (our side) for such time as Bhishma is not killed."

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कर्णः—

'न विप्रियं करिष्यामि धार्तराष्ट्रस्य केशव।
त्यक्तप्राणं हि मां विद्धि दुर्योधनहितैषिणम्॥'

Karna—

"Krishna, I will not do that which will displease Duryodhana; know me as having laid down my life for the good of Duryodhana."

अथ सैन्यस्य मध्ये तु प्राक्रोशत्पाण्डवाग्रजः।
'योऽस्मान्वृणोति तमहं वरये साह्यकारणात्'।

Then Yudhisthira said aloud in the midst of the army: "I seek for my aid him who chooses to join us."

ततो युयुत्सुः कौरव्यान् परित्यज्य सुतांस्तव।*
जगाम पाण्डुपुत्राणां सेनां विश्राव्य दुन्दुभिम्॥

Then, leaving the sons of Dhritarashtra, the Kauravas, Yuyutsu went over to the army of the Pandavas after sounding the drum.

* The account of the battle in the Epic is given as narrated by Sanjaya to the blind Dhritarashtra, who is addressed here and in the subsequent passages in the second person. These addresses are omitted in the Translation or given in the third person.

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अथ शान्तनवो [राजन्] अभ्यधावद्धनञ्जयम् ।
अर्जुनोऽपि धनुर्गृह्य गाङ्गेयं रणमूर्धनि ॥
प्रावर्तत ततो युद्धं तुमुलं रोमहर्षणम् ॥

Then, Bhishma attacked Arjuna, and Arjuna taking his bow, attacked Bhishma on the battle-front. Then began a thick battle that made one's hair stand on end.

तत्र भीष्मश्शान्तनवो दर्शयन्पाणिलाघवम् ।
अलातचक्रवद् [राजन्] तत्र तत्र स्म दृश्यते ॥

Exhibiting his hands' ease (in shooting arrows), Bhishma was seen there (in the army) everywhere like a whirling fire-brand.

अदर्शयद्वासुदेवो हययाने परं बलम् ।
मोघान् कुर्वन् शरांस्तस्य मण्डलान्व्यचरँल्लघु ॥

Krishna showed great skill in (directing) the movement of the horses; rendering Bhishma's arrows futile, he made swift circuits (with the chariot).

तथा भीष्मस्तु सुदृढं वासुदेवधनञ्जयौ ।
विव्याध निशितैर्बाणैस्सर्वगात्रेषु [भारत] ॥

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Bhishma severely pierced Krishna and Arjuna in every limb with his sharp arrows.

ततस्तु कृष्णस्समरे महाबाहुरचिन्तयत् ।
अहं भीष्मं निहन्स्यद्य पाण्डवार्थाय दंशितः ॥

The mighty Krishna then thought in the battle: "I will kill Bhishma now, arming myself in the cause of the Pandavas."

इतीदमुक्त्वा स महानुभावः
क्षुरान्तमुद्यम्य भुजेन चक्रम् ।
रथादवप्लुत्य विसृज्य वाहान्
वेगेन कृष्णः प्रससार भीष्मम् ॥

Saying this, the magnanimous Krishna lifted his razor-edged discus by his hand, and jumping down from the chariot and leaving off the horses, advanced speedily towards Bhishma.

उवाच भीष्मस्तमनन्तपौरुषं
गोविन्दमाजावविमूढचेताः ॥

Unconfounded in mind in that battle, Bhishma said to that Krishna of unbounded valour:

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'एह्येहि फुल्लाम्बुजपत्रनेत्र
नमोऽस्तु ते माधव चक्रपाणे ।
प्रसह्य मां पातय लोकनाथ
रथोत्तमात्सर्वशरण्य संख्ये ॥

"Come, come, Krishna with eyes like the petals of a blown lotus! discus-armed Madhava, salutation to you; Lord of the world, and refuge of all! throw me down forcibly in this battle from my excellent chariot.

'त्वया हतस्यापि ममाद्य कृष्ण
श्रेयः परस्मिन्निह चैव लोके ।
संभावितोऽस्म्यन्धकवृष्णिनाथ
लोकैस्त्रिभिर्वीर तवाभियानात् ॥'

"For me who am even killed by you, Krishna, there is good in the other world as well as in this. Lord of the Andhakas and the Vrishnis! Warrior! by your advancing against me, I have been honoured in all the three worlds."

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रथादवप्लुत्य ततस्त्वरावान्
पार्थोऽप्यनुद्रुत्य यदुप्रवीरम् ।
बलान्निजग्राह हरिं किरीटी
पदेऽथ [राजन्] दशमे कथञ्चित् ।
उवाच कोपं प्रतिसंहरेति
रथं सचक्रः पुनरारुरोह ॥

Jumping down from his chariot then and running after Krishna in haste, Arjuna stopped him by force and with difficulty at his tenth step and said: "Check your anger." (And) Krishna, with his discus, mounted the chariot again.

दशमेऽहनि संप्राप्ते दर्शयन् शक्तिमात्मनः ।
प्रजज्वाल रणे भीष्मो विधूम इव पावकः ॥

The tenth day (of the battle) was reached and exhibiting his ability, Bhishma blazed forth in the battle like a smokeless fire.

ततोऽर्जुनो [महाराज] भीष्ममभ्यद्रवद् द्रुतम् ।
शिखण्डिनं पुरस्कृत्य तदद्भुतमिवाभवत् ॥

Keeping Sikhandi in the forefront, Arjuna then ran up in speed against Bhishma. It seemed a wonder.

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शिखण्डी तु रणे भीष्ममाजघान स्तनान्तरे ।
शिखण्डिनं तु गाङ्गेयः क्रोधदीप्तेन चक्षुषा ।
संप्रैक्षत कटाक्षेण निर्दहन्निव [भारत] ॥

स्त्रीत्वं तस्य स्मरन् [राजन्] सर्वलोकस्य पश्यतः ।
नाजघान रणे भीष्मस्स च तन्नावबुद्धवान् ॥

Sikhandi hit Bhishma on the chest. With eyes flaming with anger, Bhishma stared at him a little, as if burning him. Remembering that Sikhandi had been a woman, Bhishma did not strike him, even as the whole world was watching. And Sikhandi knew this not.

ततः प्रहस्य बीभत्सुस्तथा मर्मस्वताडयत् ।
शिखण्डी तु रणे बाणान्व्यामुमोच महारथः ॥

Laughing, Arjuna then hit Bhishma at the mortal spots. And the warrior Sikhandi also shot arrows in that encounter.

ततो दुश्शासनं भीष्मस्स्मयमान इवाब्रवीत् ।
'अर्जुनस्य इमे बाणा नेमे बाणाश्शिखण्डिनः ।
कृन्तन्ति मम गात्राणि माघमां सेगवा इव ॥'

Smiling a little, Bhishma said to Dussasana at that time: "These are Arjuna's arrows; these are not Sikhandi's arrows; they tear my limbs, as the young crabs their mother.

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न तस्यासीदनिर्भिन्नं गात्रे द्व्यङ्गुलमन्तरम् ।
एवंभूतस्तव पिता शरैर्विशकलीकृतः ।
शिताग्रैः फल्गुनेनाजौ प्राक्छिराः प्रापतद्रथात् ॥

There was not two fingers' space in Bhishma's body untorn. Reduced to pieces thus by the sharp-tipped arrows of Arjuna in the battle, Dhritarashtra's uncle, Bhishma, fell from the chariot, with his head towards the east.

सह भीष्मेण सर्वेषां प्रापतन्हृदयानि नः ॥

Along with Bhishma, the hearts of all the Kauravas fell.

धरणीं न स पस्पर्श शरसंघैस्समावृतः ॥

Strewn over as he was with heaps of arrows, Bhishma did not touch the ground.

शरतल्पे महेष्वासं शयानं पुरुषर्षभम् ।
रथात्प्रपतितं चैनं दिव्यो भावस्समाविशत् ॥

Divinity entered that illustrious person, that great archer, fallen from the chariot, as he lay on a bed of arrows.

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व्युपरम्य ततो युद्धाद् योधाश्शतसहस्रशः ।
उपतस्थुर्महात्मानं प्रजापतिमिवामराः ॥

Stopping from fighting then, warriors came by hundreds and thousands, and stood by his side, like gods attending upon Brahma.

अथ पाण्डून् कुरूंश्चैव प्रणिपत्याग्रतस्स्थितान् ।
अभ्यभाषत धर्मात्मा भीष्मश्शान्तनवस्तदा ।
'शिरो मे लम्बतेऽत्यर्थमुपधानं प्रदीयताम् ॥'

At that time then, the righteous Bhishma said to the Pandavas and the Kauravas who were standing in front bowing to him: "My head droops down very much; let a pillow be given."

ततो नृपास्समाजह्रुस्तनूनि च मृदूनि च ।
उपधानानि मुख्यानि नैच्छत्तानि पितामहः ॥

The kings then brought fine, soft and excellent pillows; the grandfather did not like them.

अथाब्रवीन्नरव्याघ्रः प्रहसन्निव तान्नृपान् ।
धनञ्जयं 'महाबाहो शिरो मे तात लम्बते ।
दीयतामुपधानं वै यद्युक्तमिह मन्यसे' ॥

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As if laughing at those kings, that greatest of men, Bhishma, said to Arjuna: "You of mighty arms! my son! my head droops; let such a rest as you think proper be given (to my head)."

फल्गुनोऽपि त्रिभिस्तीक्ष्णैरुदगृह्णाच्छिरश्शरैः ॥

And Arjuna propped up his head with three sharp arrows.

अतुष्यद्भरतश्रेष्ठस्सर्वांस्तानब्रवीद्वचः ।
'पश्यध्वमुपधानं मे पाण्डवेनाभिसन्धितम् ।
शयेयमस्यां शय्यायां यावदावर्तनं रवेः ।
ये तदा धारयिष्यन्ति ते च प्रेक्ष्यन्ति मां नृपाः ॥'

Bhishma, the greatest of the Bharatas, was satisfied, and he said to all of them: "Kings, see the pillow designed for me by Arjuna. I will be lying in this bed till the sun turns northward from the south. Those who will be alive at that time shall see me."

अभ्यभाषत धर्मात्मा भीष्मः प्रीतो धनञ्जयम् ।
'दह्यतीव शरीरं मे प्रयच्छापो ममार्जुन' ॥

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Pleased with him, the righteous Bhishma told Arjuna: "My body seems to be burning; Arjuna, give me water."

सन्धाय च शरं दीप्तमभिमन्त्र्य स पाण्डवः ।
अविध्यत्पृथिवीं पार्थः पार्श्वे भीष्मस्य दक्षिणे ॥

उत्पपात ततो धारा वारिणो विमला शुभा ॥

Setting a bright arrow on the string and charging it with incantation, Arjuna pierced the ground on Bhishma's right. From there, gushed forth a pure jet of water.

ततश्शान्तनवश्चापि [राजन्] बीभत्सुमब्रवीत् ।
सर्वपार्थिववीराणां सन्निधौ पूजयन्निव ॥

Seeming to honour Arjuna before all those royal warriors, Bhishma, whose thirst was quenched, said:

'दृष्टं दुर्योधनैतत्ते यथा पार्थेन धीमता ।
जलस्य धारा जनिता शीतस्यामृतगन्धिनः ॥

"Duryodhana, you saw how a jet of cool and nectar-like water was created by the intelligent Arjuna!

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'एतस्य कर्ता लोकेऽस्मिन् नान्यः कश्चन विद्यते।
अमानुषाणि कर्माणि यस्यैतानि महात्मनः।
तेन सत्त्ववता संख्ये सन्धिर्भवतु मा चिरम्।
युद्धं मदन्तमेवास्तु तात संशाम्य पाण्डवैः॥'

"There is none else who can do this in the world. Delay not; let there be peace for you in this battle with that mighty person, to whom belong these exploits impossible for men. Let the war end with me. My son, come to peace with the Pandavas."

धर्मार्थसहितं वाक्यं श्रुत्वा हितमनामयम्।
नारोचयत पुत्रस्ते मुमूर्षुरिव भेषजम्॥

Hearing these words of moral and material good, beneficent and wholesome, Duryodhana did not relish them, even as a dying person does not like medicine.

ततस्ते पार्थिवास्सर्वे जग्मुस्स्वानालयान्पुनः॥

Then, all those kings returned to their abodes.

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श्रुत्वा तु निहतं भीष्मं राधेयः पुरुषर्षभः ।
ईषदागतसन्त्रासः शरतल्पगतं तदा ।
अभ्येत्य पादयोस्तस्य निपपात महाद्युतिः ॥

Hearing Bhishma struck down, the resplendent Karna, the best of men, somewhat afraid, approached Bhishma lying on the bed of arrows and fell at his feet.

'राधेयोऽहं कुरुश्रेष्ठ नित्यमक्षिगतस्तव ।
द्वेष्योऽत्यन्तमनागास्सन्' इति चैनमुवाच ह ॥

"Chief of the Kurus! I am Karna, the son of Radha, an eternal eye-sore to you, hated by you to the last, though innocent"—so said he to Bhishma.

तच्छ्रुत्वा कुरुवृद्धो हि शरैस्संवृतलोचनः ।
रहितं धिष्ण्यमालोक्य समुत्सार्य च रक्षिणः ।
पितेव पुत्रं गाङ्गेयः परिरभ्यैकपाणिना ।
शनैरुद्वीक्ष्य सस्नेहमिदं वचनमब्रवीत् ॥

Hearing that, the Kuru elder, whose eyes were covered with arrows, seeing the place bereft of anybody, sending away

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the guards, embracing Karna with one hand, as a father would a son, and slowly looking up at him with love, said this:

'कौन्तेयस्त्वं न राधेयो विदितो नारदान्मया।
न च द्वेषोऽस्ति मे तात त्वयि सत्यं ब्रवीमि ते॥

"You are the son of Kunti, not Radha; so have I known you through Narada. My son, I tell you in truth, I have no hatred towards you.

'अकस्मात्पाण्डवान् हि त्वं द्विषसीति मतिर्मम।
तेनासि बहुशो रूक्षं श्रावितः कुरुसंसदि॥

"I think you are hating the Pandavas for no reason. Therefore, you have been told harsh words (by me) many times in the Kuru assembly.

'जानामि समरे वीर्यं दाने च परमां स्थितिम्।
सदृशः फल्गुनेनासि कृष्णेन च महात्मना॥

"I know your heroism in battle and your great and steady practice of munificence. You are equal to Arjuna and the great Krishna.

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'सोदर्याः पाण्डवा वीर भ्रातरस्तेऽरिसूदन।
सङ्गच्छ तैर्महाबाहो मम चेदिच्छसि प्रियम्।
मया भवतु निर्वृत्तं वैरमादित्यनन्दन॥'

"Mighty warrior! Annihilator of your enemies! The Pandavas are your brothers, born of the same womb; if you want to do what is dear to me, join them. Child of the Sun! let your enmity end with me.",

कर्णः—

'जानाम्येव महाबाहो कौन्तेयोऽहं न सूतजः।
भुक्त्वा दुर्योधनैश्वर्यं न मिथ्याकर्तुमुत्सहे।
अनुजानीष्व मां तात युद्धाय कृतनिश्चयम्।
दुरुक्तं विप्रतीपं वा तन्मे त्वं क्षन्तुमर्हसि॥'

Karna—

"Mighty Bhishma, I know I am Kunti's son and not the son of the charioteer. Having enjoyed Duryodhana's wealth, I do not bear proving faithless. Permit me, father, I have resolved to fight. What I have said wrongly or done against you, you must pardon."

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भीष्मः—

'अनुजानामि कर्ण त्वां युध्यस्व स्वर्गकाम्यया।
प्रशमे हि कृतो यत्नस्सुमहान्सुचिरं मया।
न चैव शकितः कर्तुं, यतो धर्मस्ततो जयः ॥'

Bhishma—

"I permit you, Karna; fight with the desire for heaven. Very great effort was made by me and for long to secure complete peace; it could not be secured. Where there is Dharma, there victory shall be."

इत्युक्तवति गाङ्गेये अभिवाद्योपमन्त्र्य च।
राधेयो रथमारुह्य प्रायात्तव सुतं प्रति ॥

When Bhishma said so, Karna bowed to him, took leave of him and mounting his chariot, went towards Duryodhana.

॥ इति भीष्मपर्व समाप्तम् ॥

THUS ENDS THE BHISHMA PARVA.

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॥ अथ द्रोणपर्व ॥

DRONA PARVA

अथाभिषिषिचुर्द्रोणं दुर्योधनमुखा नृपाः ।
सैनापत्ये यथा स्कन्दं पुरा शक्रमुखास्सुराः ॥

Then, Duryodhana and the other kings installed Drona in the office of generalissimo, as Indra and the other gods installed god Skanda of yore.

सेनापतित्वं संप्राप्य भारद्वाजो महारथः ।
मध्ये सर्वस्य सैन्यस्य पुत्रं ते वाक्यमब्रवीत् ॥

Obtaining the post of the commander-in-chief, the great warrior Drona said to Duryodhana in the midst of the whole army :

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'करोमि कामं कं तेऽद्य प्रवृणीष्व यमिच्छसि ॥'

"What wish of yours shall I now carry out? Ask what you want."

दुर्योधनः—

'ददासि चेद्वरं मह्यं जीवग्राहं युधिष्ठिरम् ।
गृहीत्वा रथिनां श्रेष्ठं मत्समीपमिहानय ॥

सत्यप्रतिज्ञे त्वानीते पुनर्द्यूतेन निर्जिते ।
पुनर्यास्यन्त्यरण्याय पाण्डवास्तमनुव्रताः ।
सोऽयं मम जयो व्यक्तं दीर्घकालं भविष्यति ॥'

Duryodhana—

"If you grant me a boon, capture alive Yudhisthira, that best of chariot-fighters, and bring him here to me. When that Yudhisthira who keeps his promise is brought and vanquished again at a game of dice, the sons of Pandu who are vowed to act in obedience to him will go to the forest once more. And this will clearly be a long standing victory for me."

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द्रोणः—

'न चेद्युधिष्ठिरं वीरः पालयेदर्जुनो युधि ।
मन्यस्व पाण्डवश्रेष्ठमानीतं वशमात्मनः ॥'

Drona—

"If only the valorous Arjuna does not protect Yudhisthira in the battle, take it that Yudhisthira is brought under your control."

ततो द्रोणेन विहितो व्यूहो [राजन्] व्यरोचत ।
चरन्मध्यन्दिने सूर्यः प्रतपन्निव दुर्दृशः ॥

Then, the circular array made by Drona shone like the sun moving in mid-day, burning and impossible to look at.

तं चाभिमन्युर्वचनात् पितुर्ज्येष्ठस्य [भारत] ।
बिभेद दुर्भिदं संख्ये चक्रव्यूहमनेकधा ॥

That unbreakable circular array, Abhimanyu, on the word of his eldest uncle, Yudhisthira, shattered to pieces in the battle.

स कृत्वा दुष्करं कर्म हत्वा वीरान्सहस्रशः ।
नृत्यन्निव [महाराज] पाशहस्त इवान्तकः ।

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स कक्षेऽग्निरिवोत्सृष्टो निर्दहंस्तरसा रिपून्।
एकधा शतधा [राजन्] दृश्यते स सहस्रधा॥

Doing the impossible act of breaking Drona's circle-array, killing warriors by thousands, verily seeming to dance, looking like the god of death with his noose, consuming his enemies rapidly like fire let loose on a dry forest, Abhimanyu appeared (on the battle-field) single, hundredfold, and thousandfold.

तं तु द्रोणः कृपः कर्णो द्रौणिश्च सबृहद्बलः।
कृतवर्मा च हार्दिक्यः षड्रथाः पर्यवारयन्॥

And that Abhimanyu, six chariots surrounded, (those of) Drona, Kripa, Karna, Asvatthaman, Brihadbala, and Kritavarman, son of Hridika.

तं सौबलस्त्रिभिर्विद्ध्वा दुर्योधनमथाब्रवीत्।
'सर्व एनं विमथ्नीमः पुरैकैकं हिनस्ति नः'॥

Hitting Abhimanyu with three shafts, Sakuni then said to Duryodhana: "Ere he kills us one by one, all of us will kill this Abhimanyu."

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अथ कर्णः पुनर्द्रोणमाहार्जुनिशराहतः ।
'स्थातव्यमिति तिष्ठामि पीड्यमानोऽभिमन्युना' ॥

Hit by the arrows of Arjuna's son, Karna said to Drona then: "Because I must stand, I am standing here, afflicted as I am by Abhimanyu."

तमाचार्योऽब्रवीत्कर्णं शनकैः प्रहसन्निव ।
'अभेद्यमस्य कवचं युवा चाशुपराक्रमः ।
अथैनं विमुखीकृत्य पश्चात्प्रहरणं कुरु ।
सधनुष्को न शक्योऽयमपि जेतुं सुरासुरैः ।
विरथं विधनुष्कं च कुरुष्वैनं यदीच्छसि ॥'

Smiling a little, the preceptor Drona said in a low voice to Karna, who had spoken so: "His armour is unbreakable; he is young and swift in (the display of) his valour. (So) make him turn back, and then strike. (Armed) with his bow, he cannot be conquered even by the gods and the demons. If you wish (to vanquish him), deprive him of his chariot and bow."

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तदाचार्यवचश्श्रुत्वा कर्णो वैकर्तनस्त्वरन् ।
अस्यतो लघुहस्तस्य पृष्ठतो धनुरच्छिनत् ।
अश्वानस्यावधीद् द्रोणो गौतमः पार्ष्णिसारथी॥

त्वरमाणास्त्वराकाले विरथं षण्महारथाः ।
शरवर्षैरकरुणा बालमेकमवाकिरन् ॥

Hearing those words of the preceptor, Karna, son of the sun-god, hastened and cut from behind the bow of Abhimanyu, who was throwing shafts with a swift hand. Drona killed his horses; Kripa killed the two side charioteers. Hurrying at that time which demanded quick action, those six great warriors mounted on their chariots, devoid of mercy, strewed over with showers of arrows, a boy, who was without his chariot and alone.

खड्गचर्मधरश्श्रीमानुत्पपातार्जुनिर्भृशम् ।
स पुनश्चक्रमुद्यम्य द्रोणं क्रुद्धोऽभ्यधावत ।
महारथस्ततः कार्ष्णिः स जग्राह महागदाम् ।
शराचिताङ्गस्सौभद्रः श्वाविद्वत्समदृश्यत ॥

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Arming himself with sword and shield, the glorious son of Arjuna leapt up with force. Again, infuriated, he attacked Drona, lifting his discus. Then, the great warrior, Abhimanyu, took a huge mace. His body covered with arrows, Abhimanyu looked like a porcupine.

ततो दौश्शासनिः क्रुद्धो गदामुद्यम्य [मारिष]।
अभिदुद्राव सौभद्रमन्योन्यवधकांक्षिणौ।
तावन्योन्यं गदाग्राभ्यामाहत्य पतितौ क्षितौ॥

Then, the furious son of Dussasana rushed at Abhimanyu, lifting his mace. Wishing to kill each other, they hit each other by their mace-heads, and fell on the ground.

दौश्शासनिरथोत्थाय कुरूणां कीर्तिवर्धनः।
उत्तिष्ठमानं सौभद्रं गदया मूर्ध्न्यताडयत्।
एवं विनिहतो [राजन्] एको बहुभिराहवे॥

Rising up then, Dussasana's son, (the warrior) who made the fame of the Kauravas increase, with his mace, struck on the head of Abhimanyu who was rising. Thus was one killed by many in the battle.

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तं भूमौ पतितं दृष्ट्वा तावकास्ते महारथाः।
मुदा परमया युक्ताश्चुक्रुशुर्सिंहवन्मुहुः।
इतरेषां तु वीराणां नेत्रेभ्यः प्रापतज्जलम्॥

अन्तरिक्षे च भूतानि प्राक्रोशन्त [विशांपते]।
'द्रोणकर्णमुखैः षड्भिः धार्तराष्ट्रैर्महारथैः।
एकोऽयं निहतः शेते नैष धर्मो मतो हि नः॥'

Seeing him fallen on the ground, those warriors on the side of Dhritarashtra roared again and again like lions, with greatest delight; but from the eyes of the warriors on the Pandavas' side, tears fell. And in the sky also, (the celestial) beings cried: "Single, this Abhimanyu lies killed by six of the great warriors of Dhritarashtra, by Drona, Karna and others; this is not considered Dharma by us."

हत्वा संशप्तकव्रातान् दिव्यैरस्त्रैः कपिध्वजः।
प्रायात्स्वशिबिरं जिष्णुर्जैत्रमास्थाय तं रथम्॥

After killing the multitudes of Samsaptakas with (his) divine missiles, triumphant Arjuna went to his tent, riding that victorious chariot of his.

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दृष्ट्वा भ्रातॄंश्च पुत्रांश्च विमना वानरध्वजः ।
अपश्यंश्चैव सौभद्रमिदं वचनमब्रवीत् ॥

Seeing the brothers and the sons dejected and not seeing Abhimanyu (there), Arjuna said these words:

'मुखवर्णोऽप्रसन्नो वस्सर्वेषामेव लक्ष्यते ।
न चाभिमन्युं पश्यामि न च मां प्रतिनन्दथ ॥'

"Clouded are all your faces; and I do not see Abhimanyu and you do not congratulate me (on my victory over the Samsaptakas)."

युधिष्ठिरः—

'त्वयि याते महाबाहो संशप्तकबलं प्रति ।
प्रयत्नमकरोत्तीव्रमाचार्यो ग्रहणे मम ॥

Yudhisthira—

"Mighty Arjuna, after you had gone against the Samsaptaka forces, our preceptor, Drona, made intense effort to capture me.

'ते पीड्यमाना द्रोणेन द्रोणानीकं न शक्नुमः ।
प्रतिवीक्षितुमप्याजौ भेत्तुं तत्कुत एव तु ॥

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"Troubled by Drona, we could not even look at Drona's army in the battle; how could we break (its array)?

'ततस्तमप्रतिरथमहं सौभद्रमब्रवम्।
द्रोणानीकमिदं भिन्धि द्वारं सञ्जनयस्व नः॥

"Then I told that unrivalled Abhimanyu: 'Break this array of Drona's army and make a way for us to enter.'

'स तवास्त्रोपदेशेन वीर्येण प्राविशद्बलम्।
तेऽनुयाता वयं वीरं सात्त्वतीपुत्रमाहवे॥

"With your teachings in missiles and with his heroism, Abhimanyu broke into (Drona's) army and we followed that heroic son of Subhadra in the battle.

'ततस्सैन्धवकः क्षुद्रः सर्वान्नस्समवारयत्॥

"Then the mean and petty king of the Sindhus, (Jayadratha), stopped us all.

'परिवार्य तु तैर्बालो बहुभिर्विरथीकृतः।
ततो दौश्शासनिः क्षिप्रं गदया मूर्ध्न्यताडयत्।
स चैवं पुरुषव्याघ्रः स्वर्गलोकमवाप्तवान्॥'

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"The boy was surrounded by a number of them and deprived of his chariot; at that time, Dussasana's son quickly struck him on the head with his mace. That best among men attained to heaven in this manner."

ततोऽर्जुनो वचश्श्रुत्वा धर्मराजेन भाषितम् ।
उन्मत्त इव विप्रेक्षन्निदं वचनमब्रवीत् ॥

Hearing then these words spoken by Yudhisthira, Arjuna said these words, looking wildly like a mad man:

'सत्यं वः प्रतिजानामि श्वोऽस्मि हन्ता जयद्रथम् ।

"I swear in truth to you; I will kill Jayadratha to-morrow."

श्रुत्वा तु तं महाशब्दं पाण्डूनां पुत्रगृद्धिनाम् ।
चारैः प्रवेदितस्त्रस्तस्समुत्थाय जयद्रथः ।
दुर्योधनेन सहितो द्रोणं रात्रावुपागमत् ॥

Informed by spies who had heard that huge shout of the Pandavas who loved their son (Abhimanyu), Jayadratha rose up and, along with Duryodhana, came to Drona in the night.

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द्रोणः—

'व्यूहयिष्यामि तं व्यूहं यं पार्थो न तरिष्यति।
तस्माद्युध्यस्व मा भैस्त्वं स्वधर्ममनुपालय॥'

Drona said to Jayadratha:

"I will make an array that Arjuna will not cross; therefore fight, and be not afraid; keep up your Dharma."

एवमाश्वासितो राजा भारद्वाजेन सैन्धवः।
अपानुदद् भयं पार्थाद् युद्धाय च मनो दधे॥

So consoled by Drona, king Jayadratha cast off his fear of Arjuna and made up his mind to fight.

तस्यां निशायां व्युष्टायां पारयिष्यन्महाव्रतम्।
रथप्रवरमास्थाय नरो नारायणानुगः।
सिन्धुराजं परीप्सन्वै द्रोणानीकमुपाद्रवत्॥

After that night, at day-break, Arjuna, bent on carrying out his great vow, mounted his excellent chariot, and, along with Krishna, rode against Drona's army, wishing to capture Jayadratha.

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दर्शयन्रौद्रमात्मानमुग्रे कर्मणि धिष्ठितः ।
तथा सर्वा दिशो [राजन्] सर्वांश्च रथिनो रणे ।
आकुलीकृत्य कौन्तेयो जयद्रथमुपाद्रवत् ॥

Resolute on doing a formidable act, showing himself in a terrible form, throwing into confusion all the quarters and all the chariot-warriors in the battle, Arjuna rushed in search of Jayadratha.

आदित्यं प्रेक्षमाणस्तु बीभत्सुः सृक्वणी लिहन् ।
अपश्यन्नान्तरं तस्य रक्षिभिस्संवृतस्य वै ॥

Looking at the sun and licking the corners of his mouth, Arjuna did not find the way to (capture) Jayadratha who was surrounded by his protectors.

अथाब्रवीद्वासुदेवः कुन्तीपुत्रं धनञ्जयम् ।
'स्रक्ष्याम्यहमुपायं तमादित्यस्यापवारणे ।
ततोऽस्तङ्गतमादित्यं मंस्यते सिन्धुराडिह ।
न हि शक्ष्यत्यथात्मानं रक्षितुं हर्षसम्भवात् ।
एतस्मिन्नेव काले तु प्रहर्तव्यं धनञ्जय ॥'

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Krishna then said to Arjuna. "I shall create a means to hide the sun; Jayadratha will then take the sun as having set; and then he will not be able to protect himself, on account of the joy; at that very time, Arjuna, you must strike."

एवमुक्त्वा ततः पार्थं क्षिप्रमेवाहरत्प्रभाम्।
वीक्षमाणे ततस्तस्मिन् सिन्धुराजे दिवाकरम्।
शरं तूणीशयं घोरमिन्द्राशनिसमप्रभम्।
विससर्ज ततस्तूर्णं सैन्धवस्य रथं प्रति॥

Having said this to Arjuna, Krishna quickly removed the daylight. At that time, when Jayadratha looked up for the sun, Arjuna quickly shot in the direction of his chariot a terrible arrow which resembled Indra's thunderbolt and was lying in his quiver.

स तु गाण्डीवनिर्मुक्तस्सैन्धवस्याहरच्छिरः॥

That arrow shot from the Gandiva took off the head of Jayadratha.

रक्षसां घोररूपाणामक्षौहिण्या समावृतः।
ततो घटोत्कचः क्रुद्धश्चोदयामास तां चमूम्॥

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Then, surrounded by an Akshauhini of demons of terrific appearance, the furious Ghatotkacha, (the demon-son of Bhima), drove his army (against the Kauravas' forces).

तमसा संवृते लोके रजसा च [महीपते] ।
अनुमानेन संज्ञाभिर्युद्धं तद्ववृधे महत् ॥

When the world was wrapped in darkness and dust, that great battle went on by inference and signals.

प्रदीपानां सहस्रैश्च दीप्यमानैस्समन्ततः ।
उल्काशतैः प्रज्वलितै रणभूमिर्व्यराजत ॥

The battle-field shone with thousands of lights burning on all sides and hundreds of blazing brands.

ततस्समभवद्युद्धं कर्णराक्षसयोर्निशि ॥

Then, there took place in that night, a fight between Karna and the demon Ghatotkacha.

तां राक्षसीं भीमरूपां सुघोरां
वृष्टिं महाशस्त्रमयीं पतन्तीम् ।
दृष्ट्वा बलौघांश्च निपात्यमाना-
न्महद्भयं तव पुत्रान्विवेश ॥

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At the sight of that formidable and very terrible shower of great missiles falling from the demon Ghatotkacha and of multitudes of their own forces being struck down, great fear took possession of the sons of Dhritarashtra.

ततोऽब्रुवन्कुरवस्सर्व एव
कर्णं दृष्ट्वा घोररूपां च मायाम् ।
'शक्त्या रक्षो जहि कर्णाद्य तूर्णं
नश्यन्त्येते कुरवो धार्तराष्ट्राः ॥'

All the Kauravas then said (to Karna), seeing Karna and the terrible magic (of Ghatotkacha): "Karna, quickly kill this demon now with your Sakti; these Kauravas and others on the side of Dhritarashtra are perishing."

स वध्यमानो रक्षसा वै निशीथे
मतिं दधे शक्तिमोक्षाय कर्णः ॥

Hit by the demon at midnight, Karna made up his mind to hurl the Sakti (at him).

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याऽसौ [राजन्] निहिता वर्षपूगा-
न्वधायाजौ सत्कृता फल्गुनस्य ।
यां वै प्रादात्सूतपुत्राय शक्रः
तां वै शक्तिं प्राहिणोद्राक्षसाय ॥

That Sakti which was being kept in worship for many years for killing Arjuna in the battle and which Indra had given to Karna, Karna threw at the demon.

ततोऽन्तरिक्षादपतद्गतासु-
स्स राक्षसेन्द्रो भुवि भिन्नदेहः ॥

With body cut through and life gone, the great demon then fell on the ground from the skies.

उदिते तु सहस्रांशौ पुनर्युद्धमवर्तत ॥

The battle went on again when the sun arose.

उदीर्यमाणे द्रोणास्त्रे पाण्डवान्भयमाविशत् ॥

Fear took hold of the Pandavas when Drona's missile was discharged.

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त्रस्तान्कुन्तीसुतान्दृष्ट्वा केशवोऽर्जुनमब्रवीत्।
'नैष युद्धेन संग्रामे जेतुं शक्यः कथञ्चन।
न्यस्तशस्त्रस्तु संग्रामे शक्यो हन्तुं भवेन्नृभिः।
आस्थीयतां जये योगो धर्ममुत्सृज्य पाण्डवाः।
अश्वत्थाम्नि हते नैष युध्येदिति मतिर्मम।
तं हतं संयुगे कश्चिदस्मै शंसतु मानवः॥'

Seeing the Pandavas in fear, Krishna said to Arjuna: "This Drona cannot be conquered by any means by fighting in the battle; he can be killed by men if he lays down his arms. Pandavas! adopt some trick for victory, abandoning Dharma. I think, Drona will not fight, if Asvatthaman were killed; let somebody tell Drona that Asvatthaman has been killed in the battle."

एतन्नारोचयद् [राजन्] कुन्तीपुत्रो धनञ्जयः।
अन्ये त्वरोचयन्सर्वे कृच्छ्रेण तु युधिष्ठिरः॥

Arjuna did not like this; all the rest did; Yudhisthira approved of it with difficulty.

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ततो भीमो महाबाहुरनीकेषु महागजम् ।
जघान गदया[राजन्] अश्वत्थामानमित्युत ।
भीमसेनस्तु सव्रीडमुपेत्य द्रोणमाहवे ।
'अश्वत्थामा हत' इति शब्दमुच्चैश्चकार ह ॥

The mighty Bhima then killed with his mace a big elephant in the army named Asvatthaman and with a feeling of shame, he approached Drona in the battle and shouted : "Asvatthaman is killed."

शङ्कमानस्स तन्मिथ्या वीर्यज्ञस्स्वसुतस्य वै ।
प्रादुश्चक्रे ततो द्रोणो ब्राह्ममस्त्रं परन्तपः ॥

Suspecting it to be a falsehood, knowing as he did the valour of his son, Drona, the tormentor of his enemies, brought forth then the divine missile presided over by Brahman.

ऋषयोऽभ्यागतास्तूर्णं हव्यवाहपुरोगमाः ।
त एनमब्रुवन्सर्वे द्रोणमाहवशोभिनम् ॥

With the god of fire at their head, the sages came quickly and all of them said to Drona shining in the battle :

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'अधर्मतः कृतं युद्धं समयो निधनस्य ते ।
वेदवेदाङ्गविदुषस्सत्यधर्मरतस्य ते ।
ब्राह्मणस्य विशेषेण तवैतन्नोपपद्यते ।
ब्रह्मास्त्रेण त्वया दग्धा अनस्त्रज्ञा नरा भुवि ।
मा पापिष्ठतरं कर्म करिष्यसि पुनर्द्विज ॥'

"You have fought this battle by Adharma; it is time for your demise; this does not become you especially, a Brahman learned in the Vedas and their auxiliary lores and devoted to Truth and Dharma. Men ignorant of divine missiles have been burnt by you in the world by the Brahma Astra. Brahmin, you shall not do again (such) a most sinful act."

इति तेषां वचश्श्रुत्वा भीमसेनवचस्स्मरन् ।
सन्दिह्यमानो व्यथितः कुन्तीपुत्रं युधिष्ठिरम् ।
अहतं वा हतं वेति पप्रच्छ सुतमात्मनः ॥
स्थिरा बुद्धिर्हि द्रोणस्य न पार्थो वक्ष्यतेऽनृतम् ।
त्रयाणामपि लोकानामैश्वर्यार्थे कथञ्चन ॥
तस्मात्तं परिपप्रच्छ नान्यं कञ्चिद्द्विजर्षभः ।
तस्मिंस्तस्य हि सत्याशा बाल्यात्प्रभृति पाण्डवे॥

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Hearing these words of the sages, remembering the words of Bhima (that Asvatthaman had been killed), doubting and in pain, Drona asked Yudhisthira whether his son was killed or not. For, firm was Drona's conviction that Yudhisthira would not utter falsehood, under any circumstance, even for the sake of the lordship over the three worlds. Therefore, that best of Brahmins, Drona, asked Yudhisthira and not any one else. Indeed, Drona had full confidence in the truthfulness of that son of Pandu from his very boyhood.

ततो निष्पाण्डवामुर्वीं करिष्यन्तं युधांपतिम् ।
द्रोणं ज्ञात्वा धर्मराजं गोविन्दो व्यथितोऽब्रवीत् ।
'अनृतं जीवितस्यार्थे वदन्न स्पृश्यतेऽनृतैः' ॥

Knowing that the commander Drona would make the world rid of the Pandavas, Krishna, in his affliction, told Yudhisthira: "Uttering falsehood for the sake of life, one is not affected by untruths."

तमतथ्यभये मग्नो जये सक्तो युधिष्ठिरः ।
'अश्वत्थामा हत' इति शब्दमुच्चैश्चकार ह ।
अव्यक्तमब्रवीद् [राजन्] 'हतः कुञ्जर' इत्युत ॥

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Immersed in the fear of uttering falsehood and intent on victory, Yudhisthira said aloud to Drona: 'Killed is Asvatthaman,' and added indistinctly 'the elephant'.

तस्य पूर्वं रथः पृथ्व्याश्चतुरङ्गुलमुच्छ्रितः ।
बभूवैवं च तेनोक्ते तस्य वाहास्स्पृशन्महीम् ॥

Previously, Yudhisthira's chariot was four inches above the ground; when Yudhisthira had said so, his horses touched the ground.

युधिष्ठिरात्तु तद्वाक्यं श्रुत्वा द्रोणो महारथः ।
पुत्रव्यसनसन्तप्तो निराशो जीवितेऽभवत् ॥

Hearing those words from Yudhisthira, the warrior Drona, afflicted by the death of his son, did not wish to live.

ततो भीमो दृढक्रोधो द्रोणं वचनमब्रवीत् ।
'यदि नाम न युध्येरञ्शिक्षिता ब्रह्मबन्धवः ।
स्वकर्मभिरसन्तुष्टा न स्म क्षत्रं क्षयं व्रजेत् ॥
अहिंसां सर्वभूतेषु धर्मं ज्यायस्तरं विदुः ।
तस्य च ब्राह्मणो मूलं भवांश्च ब्रह्मवित्तमः ।
बहून्हत्वा विकर्मस्थो न व्यपत्रपसे कथम् ॥'

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Then Bhima, violently angry, said to Drona: "If well trained, fallen Brahmins, not content with their own calling, would not take to fighting, Kshatriyas would not perish. (The wise) consider (the virtue of) non-injury towards all beings the greater Dharma; and of it, the Brahmin is the foundation; and you are the greatest among those who have known the Brahman; having killed many, following what is another's prescribed vocation, how is it you are not ashamed?"

एवमुक्तस्ततो द्रोणः सन्न्यासाय स वै द्विजः ।
उत्सृज्य च रणे शस्त्रं रथोपस्थे निविश्य च ।
अभयं सर्वभूतानां प्रददौ योगमीयिवान् ॥

Then, the Brahmin, Drona, who was addressed in this manner, threw away all arms, sat in the centre of his chariot for laying down his body, vowed security to all beings and entered on Yoga.

स्मरित्वा देवदेवेशमक्षरं परमं प्रभुम् ।
दिवमाक्रामदाचार्यस्साक्षात्सद्भिर्दुराक्रमाम् ॥

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Thinking of the Imperishable Supreme Lord, the Lord of the god of gods, the preceptor (of the Kauravas and the Pandavas), Drona, visibly reached the heaven hard to be attained even by the good.

आकर्णपलितश्श्यामो वयसाऽशीतिपञ्चकः ।
रणे पर्यचरद्द्रोणो वृद्धः षोडशवर्षवत् ॥

The swarthy Drona, completely white-haired, eighty-five years of age, that old man had moved about in the battle like a youth of sixteen.

ततः प्रत्यवहारोऽभूत्पाण्डवानां [विशांपते] ।
कौरवाणां च दीनानां द्रोणे युधि निपातिते ॥

When Drona had been killed in the battle, the Pandavas and the dejected Kauravas withdrew (from the field).

॥ इति द्रोणपर्व समाप्तम् ॥

THUS ENDS THE DRONA PARVA

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॥ अथ कर्णपर्व ॥

KARNA PARVA

ततोऽभिषिषिचुः कर्णं राजानो विजयैषिणः ॥

Then, desirous of victory, the kings (Duryodhana and others) anointed Karna (as commander).

स शल्यसंगृहीताश्वे रथे कर्णस्स्थितो बभौ ॥

Standing on the chariot (the reins of) whose horses Salya was holding, Karna shone forth.

ततः पुनस्समाजग्मुरभीताः कुरुपाण्डवाः ।
रराज लोहितेनोर्वी संसिक्ता बहुधा भृशम् ॥

Then again, the fearless Kauravas and the Pandavas attacked each other. The earth shone very much, profusely besprinkled with blood.

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विष्फार्य गाण्डीवमथोग्रघोषं
रौद्रे मुहूर्तेऽभ्यपतत् किरीटी ॥

Drawing the string of the Gandiva bow of formidable noise, Arjuna attacked at a terrible moment.

तं भीमसेनोऽनुययौ रथेन
पृष्ठे रक्षन् पाण्डवमेकवीरः।
तौ राजपुत्रौ त्वरितौ रथाभ्यां
कर्णाय यातावरिभिर्विषक्तौ ॥

The unequalled warrior Bhimasena followed Arjuna in his chariot, guarding Arjuna from the rear. The two princes, come into close contact with their enemies, quickly went against Karna in their chariots.

तथागतं भीममभीस्तवात्मज-
स्ससार राजावरजः किरञ्शरैः ॥

Dhritarashtra's son and Duryodhana's brother, Dussasana, fearlessly faced Bhima who was thus advancing and covered him over with arrows.

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भीमः—

'दिष्ट्याऽसि दुश्शासन अद्य दृष्टः
क्षणं प्रतीच्छे सहवृद्धि मूलम् ।
चिरोदितं यन्मया ते सभायां
कृष्णाभिमर्शेन गृहाण मत्तः ॥'

Bhima—

"Dussasana, luckily have you been seen now; I will pay you back the principal with the interest in a minute; what I vowed against you long ago in the court-hall as a consequence of your laying your hands on Draupadi, receive that from me."

ततः क्रोधाद्भीमसेनः कृतानि
सर्वाणि दुःखान्यनुसंस्मरन्वै ।
प्रगृह्य वज्राशनितुल्यवेगां
गदां करेणाथ वृकोदरो रुषा ।
निपातयित्वा पृथिवीतले भृशं
स ताडयामास वृकोदरो बली ।
अतीव सन्ताडितभिन्नगात्रो
दुश्शासनो वै निपपात भूमौ ॥

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Then, recalling with anger all the woes caused to them, and taking in his hand his mace mighty like the thunderbolt, the strong Bhima forcibly threw Dussasana on the ground in anger and struck him; with limbs severely beaten and broken, Dussasana fell down.

उत्क्षिप्य चोत्क्षिप्य च तूर्णमेनम्
भूमौ तदा निष्पिपेषाथ [वीर] ॥

Rapidly lifting him up again and again, Bhima crushed Dussasana on the ground at that time.

तत्राह दुश्शासनमेकवीर-
स्सुयोधनस्याधिरथेस्समक्षम् ।
'ये राजसूयावभृथे पवित्रा
जाताः कचा याज्ञसेन्या दुरात्मन् ।
ते पाणिना कतरेणावकृष्टा-
स्तद्ब्रूहि त्वां पृच्छति भीमसेनः ।'
उवाच 'यस्यास्ति बलं स रक्ष-
त्वसौ भवेदद्य निरस्तबाहुः' ॥

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In the presence of Duryodhana and Karna, Bhima, the unrivalled warrior, said to Dussasana at that spot : "Evil-minded fellow! Answer, Bhima asks you, with which arm were dragged the locks of Draupadi which were sanctified on the occasion of the auspicious bath at the close of the Rajasuya sacrifice?" Bhima said (again): "Let him who has strength protect (him); this Dussasana would lose his arm now."

एवं क्रुद्धो भीमसेनः करेण
उत्पाटयामास भुजं महात्मा ॥

Infuriated thus, the great Bhima plucked out Dussasana's arm with his hand.

विदार्य वक्षश्च महारथस्य
दुश्शासनस्य पतितस्य भूमौ ।
ततोऽपिबच्छोणितमस्य कोष्ण-
मास्वाद्य चास्वाद्य च वीक्षमाणः ॥

Tearing open the heart of the warrior Dussasana who had fallen on the ground, Bhima drank his warm blood, enjoying its taste and looking (around).

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भीमः—

'दुश्शासने यादृशं संश्रुतं नः
तद्वाप्तं पाण्डवैस्सर्वमेव ।
अत्रैवमाप्स्याम्यपरं द्वितीयं
दुर्योधनं यज्ञपशुं विशस्य ॥'

Bhima—

"What was vowed against Dussasana, all that has been achieved by the Pandavas; even so, in this battle-field here, I will accomplish that other and second vow by butchering the sacrificial animal, Duryodhana."

एतावदुक्त्वा वचनं प्रहृष्टो
ननर्त चैवातिबलो महात्मा ॥

Saying so much, the great Bhima of excelling strength danced in joy.

ततः कर्णं [महाराज] प्रविवेश महद्भयम् ।
दृष्ट्वा भीमस्य विक्रान्तमन्तकस्य प्रजास्विव ॥

Seeing the might of Bhima, like that of the god of Death among men, great fear took hold of Karna then.

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शल्यः—

'मा व्यथां कुरु राधेय नैतत्त्वय्युपपद्यते ।
दुर्योधनश्च संमूढो भ्रातृव्यसनकर्शितः ।
उपासते त्वामेते हि हतशेषास्सहोदराः ।
क्षत्रधर्मं पुरस्कृत्य प्रत्युद्याहि धनञ्जयम् ।
भारो हि धार्तराष्ट्रेण त्वयि सर्वस्समाहितः ।
जये स्याद्विपुला कीर्तिर्ध्रुवस्स्वर्गः पराजये ॥'

Salya said to Karna:

"Karna, don't be affected; this does not become you. Duryodhana also is perplexed, afflicted very much as he is with his brother Dussasana's death; the surviving brothers look up to you (only); proceed against Arjuna, abiding by a Kshatriya's duty; all the burden (of this war) has been laid on you by Duryodhana; in case of victory, there will be wide-spread fame; in defeat, heaven is certain."

एतच्छ्रुत्वा तु वचनं जगामाभिमुखो रिपुम् ।
युद्धायामर्षताम्राक्षस्समाहूय धनञ्जयम् ॥

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Hearing these words, Karna, with eyes red with anger, went against his enemy, calling Arjuna to a fight.

अथाब्रवीद् द्रोणसुतस्तवात्मजं
करं करेण प्रतिपीड्य सान्त्वयन् ।
'प्रसीद दुर्योधन शाम्य पाण्डवै-
रलं विरोधेन धिगस्तु विग्रहम्' ॥

Then, clasping his hand, and pacifying Duryodhana, Asvatthaman said; "Please, Duryodhana, make peace with the Pandavas; enough of enmity; fie upon war."

दुर्योधनः—

'निहत्य दुश्शासनमुक्तवान्बहु
प्रहस्य शार्दूलवदेष दुर्मतिः ।
वृकोदरस्तद्धृदये मम स्थितं
न तत्परोक्षं भवतः कुतश्शमः ॥'

Duryodhana—

"What that wicked Bhima, laughing, and like a leopard, spoke at length after killing Dussasana, remains fixed in my heart; that was not said in your absence; how can there be peace?"

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तमेवमुक्त्वाऽप्यनुशास्ति सैनिकान्
'द्रुतं घ्नताभिद्रवताहितानिमान्' ॥

Having told Asvatthaman so, Duryodhana ordered his soldiers: "Strike quickly, attack these enemies."

ततो विमर्दस्सुमहान्बभूव
तत्रार्जुनस्याधिरथेश्च [राजन्] ॥

Then there was a very great encounter there between Arjuna and Karna.

ततो रिपुघ्नं समधत्त कर्ण-
स्सुसञ्चितं सर्पमुखं ज्वलन्तम् ।
रौद्रं शरं सन्नतमुग्रधौतं
शिरो जिहीर्षुर्युधि सव्यसाचिनः ॥

Wishing to cut off Arjuna's head in that fight, Karna then aimed the blazing and terrible serpent-faced arrow which was fatal to the enemies, which had been reserved carefully (for that occasion), and which was smooth and burnished into a fierce appearance.

तमापतन्तं ज्वलितं निरीक्ष्य
वियद्गतं वृष्णिकुलप्रवीरः ।
रथस्य चक्रं सहसा निपीड्य
पञ्चाङ्गुलं मज्जयति स्म वीरः ॥

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Seeing that flaming serpent missile flying towards them along the sky, the hero of the Vrishni race, Krishna, pressed down the chariot's wheel at once, and sent it five inches into the ground.

ततः किरीटं तपनीयचित्रं
पार्थोत्तमाङ्गादहरत्तरस्वी ॥

As a result of this, the powerful serpent-missile took off from Arjuna's head his crown wonderfully wrought in gold.

ततोऽग्निसदृशं घोरं शरं सर्पविषोपमम् ।
रौद्रमस्त्रं समाधाय क्षेप्तुकामः किरीटिने ॥

Then, setting on the bow-string the divine missile presided over by Rudra, an arrow resembling fire, terrible and similar to a serpent's poison, Karna wanted to shoot it at Arjuna.

ततोऽग्रसन्मही चक्रं राधेयस्य तदा [नृप] ।
ग्रस्तचक्रस्तु राधेय इदं वचनमब्रवीत् ॥

At that time then, the wheel of Karna's chariot was caught in the ground; with the wheel stuck, Karna said:

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'भो भो पार्थ महेष्वास मुहूर्तं परिपालय ।
यावच्चक्रमिदं ग्रस्तमुद्धरामि महीतलात् ।
त्वं च शूरतमो लोके साधुवृत्तश्च पाण्डव ।
अभिज्ञो युद्धधर्माणां तस्मात्क्षम मुहूर्तकम् ॥'

"Oh great archer, Arjuna, son of Kunti, wait for a moment till I lift up from the ground the wheel which has gone in; son of Pandu, you are the greatest warrior in the world and you are righteous in conduct; you know the principles of righteous warfare; therefore, bear for a while."

अथाब्रवीद्वासुदेवो महात्मा
'राधेय दिष्ट्या स्मरसीह धर्मम् ।
कृष्णां सभां कर्ण यदेकवस्त्रा-
मानीतवांस्त्वं च सुयोधनश्च ।
दुश्शासनश्शकुनिस्सौवलश्च
धर्मस्तदा ते रुचितो न कस्मात् ॥

The great Krishna said then: "Karna, fortunately you remember Dharma on the battle-field here, when you are in difficulty!

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Karna, why was it that Dharma was not to your liking, when you, Duryodhana, Dussasana and Sakuni brought into the assembly hall Draupadi who had on but a single garment?

'यदा सभायां राजानमनक्षज्ञं युधिष्ठिरम् ।
आनीय जितवन्तो वै क्व ते धर्मस्तदा गतः ॥

"Where had your Dharma gone when you brought to the gambling hall king Yudhisthira who was ignorant of dice and conquered him?

'वनवासे व्यतीते च कर्ण वर्षे त्रयोदशे ।
न प्रयच्छसि यद्राज्यं क्व ते धर्मस्तदा गतः ॥

"When the forest life had come to an end and also the thirteenth year, you did not give the kingdom! Where had your Dharma gone then?

'यद् भीमसेनं सर्पैश्च विषयुक्तैश्च भोजनैः ।
आचरत्त्वन्मते राजा क्व ते धर्मस्तदा गतः ॥

"With your consent, Duryodhana treated Bhima to serpents and and poisoned foods! Where had your Dharma gone then?

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'यद्वारणावते पार्थान्सुप्ताञ्जतुगृहे तदा ।
हन्तुकामास्तदा यूयं क्व ते धर्मस्तदा गतः ॥

"You wanted to kill then the sons of Kunti sleeping in the lac house in Varanavata! Where had your Dharma gone then?

'यदा रजस्वलां कृष्णां दुश्शासनवशे स्थिताम् ।
सभायां प्राहसः कर्ण क्व ते धर्मस्तदा गतः ॥

"When you, Karna, in the assembly, laughed aloud at Draupadi, who was unwell and who had fallen into the hands of Dussasana, where had your Dharma gone then?

'यदाऽनार्यैः पुरा कृष्णां क्लिश्यमानामनागसम् ।
उपप्रेक्षसि राधेय क्व ते धर्मस्तदा गतः ॥

"You once sat by and witnessed innocent Draupadi being harassed by ignoble persons! Karna, where had your Dharma gone then?

'पतिमन्यं वृणीष्व' इति वदंस्त्वं गजगामिनीम् ।
उपप्रेक्षसि राधेय क्व ते धर्मस्तदा गतः ॥

"Karna, you told that Draupadi of majestic gait to 'choose another husband' and stood by looking at her! Where had your Dharma gone then?

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'राज्यलुब्धः पुनः कर्ण समाह्वयसि पाण्डवान्।
यदा शकुनिमाश्रित्य क्व ते धर्मस्तदा गतः॥

"Covetous of the kingdom and resorting to Sakuni for help, you, Karna, called the Pandavas for gambling again! Where had your Dharma gone then?

'यदाऽभिमन्युं बहवो युद्धे जघ्नुर्महारथाः।
परिवार्य रणे बालं क्व ते धर्मस्तदा गतः॥'

"Numbers of you, great warriors, surrounded in the battle and killed Abhimanyu, a lad! Where had your Dharma gone then?"

एवमुक्तस्तदा कर्णो वासुदेवेन [भारत]।
लज्जयाऽवनतो भूत्वा नोत्तरं किञ्चिदुक्तवान्॥

So told by Krishna, Karna cast down with shame, made no answer.

योधयामास वै पार्थं महावेगपराक्रमः॥

Exhibiting his valour with great speed, Karna gave fight to Arjuna.

ततश्शरं महाघोरं ज्वलन्तमिव पावकम्।
आददे पाण्डुपुत्रस्य सूतपुत्रो जिघांसया॥

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Then, Karna took (and shot) a very terrible arrow resembling the blazing fire, wishing to kill Arjuna.

स गाढविद्धस्समरे महात्मा
चचाल बीभत्सुरमित्रमर्दनः ॥

The great Arjuna, the crusher of his foes, shook, hit hard as he was in that fight.

तदन्तरं प्राप्य वृषो महारथो
रथाङ्गमुर्वीगतमुज्जिहीर्षुः ।
रथादवप्लुत्य निगृह्य दोर्भ्यां
शशाक दैवान्न महाबलोऽपि ॥

Taking that opportunity, the strong warrior Karna, jumped down from the chariot wishing to lift up the wheel that had gone into the ground, and tried, holding it by both hands but could not (lift it) though he was of mighty strength, because of fate.

ततोऽब्रवीद्वासुदेवोऽपि पार्थं
छिन्ध्यस्य मूर्धानमरेश्शरेण ।
तथैव संपूज्य स तद्वचः प्रभोः
शिरोऽहरत्सूतपुत्रस्य [राजन्] ॥

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Krishna told Arjuna then: "Cut off this enemy's head with an arrow." Accordingly, giving respect to those words of the Lord, Arjuna cut off the head of Karna.

पाञ्चजन्यस्य निर्घोषो देवदत्तस्य चोभयोः ।
पृथिवीमन्तरिक्षं च दिशश्च समपूरयत् ॥

The great noise of both the Panchajanya and the Devadatta, (the conches of Krishna and Arjuna), filled the earth, the sky and the quarters.

हते वैकर्तने कर्णे कुरवो भयपीडिताः ।
वीक्षमाणा दिशस्सर्वाः पलायन्त सहस्रशः ॥

When Karna, son of the sun-god had been killed, the fear-stricken Kauravas turned to all quarters and fled in their thousands.

॥ इति कर्णपर्व समाप्तम् ॥

THUS ENDS THE KARNA PARVA

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॥ अथ शल्यपर्व ॥

SALYA PARVA

निहते सूतपुत्रे च फल्गुनेन महात्मना ।
विमुखे तव पुत्रे च कृपाविष्टः कृपोऽब्रवीत् ॥

When Karna had been killed by the great Arjuna, and Duryodhana was downcast, Kripa who was filled with pity said:

'येषु भारं समासज्य राज्ये मतिमकुर्महि ।
ते सन्त्यज्य तनूर्याताश्शूरा ब्रह्मविदां गतिम् ॥

"Those warriors upon whom we placed the burden of the task and set our hearts on the kingdom, they have attained salvation, leaving their bodies.

'अत्र ते पाण्डवैस्सार्धं सन्धिं मन्ये क्षमं प्रभो ॥'

"King, I think, peace with the Pandavas at this juncture is proper for you."

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दुर्योधनः—

'नायं क्लीवायितुं कालः संयोद्धुं काल एव नः।
पातयित्वा वयस्यांश्च भ्रातृनथ पितामहान्।
जीवितं यदि रक्षेयं लोको मां गर्हयेद् ध्रुवम्।
कीदृशं च भवेद्राज्यं मम हीनस्य बन्धुभिः॥'

Duryodhana—

"This is not the time to act like impotent persons; it is the time for us only for fighting. If, having caused my friends, brothers and grandfathers fall down, I save my life, the world will surely reproach me. And how will the kingdom be to me, devoid of kinsmen?"

एवं दुर्योधनेनोक्ते सर्वे सम्पूज्य तद्वचः।
साधु साध्विति राजानं क्षत्रियास्संबभाषिरे॥

When Duryodhana spoke thus, all the Kshatriyas (there) praised those words and said to the king: "Bravo! Bravo!"

ततो दुर्योधनश्शल्यमभ्यषिञ्चत [भारत]।
ततः प्रववृते युद्धं घोररूपं भयानकम्॥

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Then, Duryodhana installed Salya as the commander; then began a terrible and formidable battle.

युधिष्ठिरस्तु मद्रेशमभ्यधावदमर्षितः ।
तत्राश्चर्यं मृदुर्दान्तो यत्तदा दारुणोऽभवत् ॥

Infuriated, Yudhisthira attacked Salya, the king of the Madras. What a wonder there! the soft and subdued Yudhisthira became fierce at that time!

ततस्तु शक्तिं सुभृशं ससर्ज
वधाय मद्राधिपतेस्तदानीम् ॥

At that time then, Yudhisthira flung his pike very forcibly for killing the king of the Madras.

ततो निपतितस्सोऽभूदिन्द्रध्वज इवोच्छ्रितः ॥

Then Salya fell, like the lofty banner of Indra.

समेत्य समरे [राजन्] हतशेषास्सुतास्तव ।
भीमसेनमभिद्रुत्य रुरुधुस्सर्वतो दिशम् ॥

The remaining sons of Dhritarashtra joined together in the battle and rushing against Bhima, besieged (him) from all sides.

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भीमसेनस्तु कौन्तेयो हत्वा युद्धे सुतांस्तव।
मेने कृतार्थमात्मानं सफलं जन्म च [प्रभो]॥

Killing the sons of Dhritarashtra, Bhima considered himself as having achieved his purpose, and his birth and life fruitful.

ततो हि शकुनी [राजन्] सहदेवं समभ्ययात्।
सहदेवोऽथ शकुनिमुवाच स्मारयन्निव॥

Then Sakuni attacked Sahadeva and Sahadeva said to Sakuni, as if reminding him:

'यत्तदा भाषसे मूढ गृह्णन्नक्षान्सभातले।
फलमद्य प्रपद्यस्व कर्मणस्तस्य दुर्मते॥'

"Fool, evil-minded Sakuni, what you spoke then on the floor of the gambling-hall, taking the dice, of that action, reap the fruit now."

माद्रीसुतस्तस्य दृढायसेन
भल्लेन सर्वावरणातिगेन।
शिरश्शरीरात्प्रममाथ भूयो
यत्तत्कुरूणामनयस्य मूलम्॥

With a strong iron arrow which could pierce through any armour, Sahadeva cut completely from off the body that head of Sakuni which was at the root of the evil conduct of the Kauravas.

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अक्षौहिण्यस्समेतास्तु एकादश हताः [प्रभो]।
एको दुर्योधनो [राजन्] अदृश्यत भृशं क्षतः॥

All the eleven Akshauhinis that had collected (on Duryodhana's side) were killed; one solitary individual was seen (then), Duryodhana, who was severely wounded.

अपयाने मनश्चक्रे विहीनबलवाहनः।
गदामादाय तेजस्वी पदातिः प्रस्थितो ह्रदम्॥

Bereft of army and conveyances, he made up his mind to flee; taking his mace, the powerful Duryodhana started on foot to the (Dvaipayana) lake.

सस्मार वचनं क्षत्तुर्धर्मशीलस्य धीमतः।
इदं नूनं महाप्राज्ञो विदुरो दृष्टवान्पुरा।
महद्व्यसनमस्माकं क्षत्रियाणां च सर्वशः।
एवं विचिन्तयानस्तु प्राविशत्तं महाह्रदम्॥

He thought of the words of the righteous and wise Vidura. "This great disaster to us and to all the Kshatriyas, surely the very wise Vidura foresaw long ago." So thinking, he entered the big lake.

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ततः प्राप्तो धर्मराजस्तं ह्रदं सह सोदरैः ।
अभ्यभाषत कौन्तेयः प्रहसन्निव [भारत] ॥

Yudhisthira then reached that lake, along with his brothers and spoke, as if laughing:

'सर्वं क्षत्रं घातयित्वा स्वकुलं च विशांपते ।
जलाशयं प्रविष्टोऽद्य वाञ्छञ्जीवितमात्मनः ॥

स ते दर्पो नरश्रेष्ठ स च मानः क्व ते गतः ।
उत्तिष्ठ राजन् युध्यस्व क्षत्रियोऽसि कुलोद्भवः ॥'

"King, causing the death of the whole Kshatriya race and your own family, you have entered the lake now, wishing to save your own life! Where have that pride and that self-respect of yours gone, you best of men? Rise up, king, and fight; you are a Kshatriya, born of a great family."

दुर्योधनः—

'न प्राणहेतोर्न भयात् श्रमात्त्विदमनुष्ठितम् ।
न त्विदानीमहं मन्ये कार्यं युद्धेन कर्हिचित् ।
रतिर्हि नास्ति मे राज्ये हतपक्षस्य भारत ।
एषा ते पृथिवी राजन् भुंक्ष्वैनां विगतज्वरः ॥'

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Duryodhana—

"This has been done by me on account of fatigue, not for saving my life, nor out of fear. And I do not think there is any purpose in fighting now; to me whose adherents have been killed, there is no love for the kingdom, Yudhisthira; this world is yours, king; enjoy it, without any pang."

युधिष्ठिरः—

'धर्मतो याचमानानां प्रशमार्थं कुलस्य नः।
सूच्यग्रं नात्यजः पूर्वं स कथं त्यजसि क्षितिम्॥

दहने हि कृतो यत्नस्त्वयाऽस्मासु विशेषतः।
आशीविषैर्विषैश्चापि जले चापि प्रवेशनैः।
त्वया विनिकृता राजन् राज्यस्य हरणेन च॥
अप्रियाणां च वचनैर्द्रौपद्याः कर्षणेन च।
एतस्मात्कारणात्पाप जीवितं ते न विद्यते॥'

Yudhisthira—

"You did not part with even a needle-end's space to us who, for the sake of the peace of our house, begged but righteously! How do you (now) give up the

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kingdom? Great effort was made by you to burn us; with snakes and poisons, by drowning, by seizing our kingdom, by unkind words and by the dragging of Draupadi, we have been insulted by you, king. Because of this, you sinner, you shall not live."

श्रुत्वा स कटुका वाचस्स्कन्धे कृत्वाऽऽयसीं गदाम्।
उत्थितश्च जलात्तस्मात् पुत्रो दुर्योधनस्तव ॥

On hearing (those) bitter words, Duryodhana, son of Dhritarashtra, with his iron mace on his shoulder, rose up from the water.

दुर्योधनः—

'एकैकेन च मां यूयमासीदत युधिष्ठिर।
न ह्येको बहुभिर्न्याय्यो वीरो योधयितुं युधि॥
न्यस्तवर्मा विशेषेण श्रान्तश्चाप्सु परिप्लुतः।
भृशं विक्षतगात्रश्च हतवाहनसैनिकः॥'

Duryodhana—

"Yudhisthira, one by one, you encounter me; it is not proper in war to make one warrior fight against many. I especially am armourless, tired, submerged in water,

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severely wounded in body and one whose conveyances and soldiers have been destroyed."

युधिष्ठिरः—

'यद्येकस्तु न हन्तव्यो बहुभिर्धर्म एव तु ।
तदाऽभिमन्युं बहवो निजघ्नुस्त्वन्मते कथम् ।
सर्वो विमृशते जन्तुः कृच्छ्रस्थो धर्मदर्शनम् ॥
आमुञ्च कवचं वीर येन त्वं योद्धुमिच्छसि ।
तं हत्वा वै भवान्राजा हतो वा स्वर्गमाप्नुहि ॥'

Yudhisthira—

"If it is Dharma that one should not be killed by many, how did many kill Abhimanyu with your consent? Everybody examines the codes of Dharma when in difficulty. Put on the armour, warrior, and killing whomsoever you want to fight with, become king; or being killed, attain to heaven."

ततो भीमबलो भीमो युधिष्ठिरमथाब्रवीत् ।
'अहमेतेन संगम्य संयुगे योद्धुमुत्सहे ।
राजा च धृतराष्ट्रोऽयं श्रुत्वा पुत्रं मया हतम् ।
स्मरिष्यत्यशुभं कर्म यत्तच्छकुनिबुद्धिजम् ॥'

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Then, Bhima of terrible strength told Yudhisthira: "I can meet this Duryodhana in combat and fight. And king Dhritarashtra shall now think of that evil act born of Sakuni's intellect, on hearing his son, Duryodhana, killed by me."

अभवच्च तयोर्युद्धं न्यघ्नतां वै परस्परम् ॥

There was a fight between the two, Bhima and Duryodhana; they struck each other.

मण्डलानि विचित्राणि चरतोर्नृपभीमयोः ।
गदासंपातजास्तत्र प्रजज्ञुः पावकार्चिषः ॥

Flames arose out of the collision of the maces of Duryodhana and Bhima who made varied circular movements.

अथास्य समभिद्रुत्य समुत्पत्य च सिंहवत् ।
ऊरुभ्यां प्राहिणोद् [राजन्] गदां वेगेन पाण्डवः॥

Jumping then like a lion and running up to Duryodhana, Bhima aimed his mace with force at his thighs.

स पपात नरव्याघ्रः पुत्रस्तव [महीपते] ॥

Dhritarashtra's son, Duryodhana, the best of men, fell.

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एवं दुर्योधनं हत्वा भीमसेनः प्रतापवान् ।
शिरश्च राजसिंहस्य पादेन समलोडयत् ॥

Having thus struck Duryodhana down, the valorous Bhima kicked the head of the great king, turning it with his foot this side and that.

वृकोदरं नृत्यमानं धर्मराजोऽब्रवीदिदम् ।
'गतोऽसि वैरस्यानृण्यं प्रतिज्ञा पूरिता त्वया ।
मा शिरोऽस्य पदा मर्दीः मा धर्मस्तेऽतिगो भवेत् ।
राजा ज्ञातिर्हतश्चायं नैतन्न्याय्यं तवानघ ॥'

Yudhisthira said this to the dancing Bhima: "You have cleared the debt of enmity; you have fulfilled your vow; do not kick his head with your foot; let not Dharma be transgressed by you; this Duryodhana who has been killed is a king and a kinsman; you sinless soul, this is not proper for you."

इत्युक्त्वा भीमसेनं तु साश्रुकण्ठो युधिष्ठिरः ।
उपसृत्याब्रवीद्दीनो दुर्योधनमरिन्दमम् ॥

Having spoken to Bhima in this manner, the dejected Yudhisthira, in a voice choked with grief, addressed the valorous Duryodhana, approaching him:

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'आत्मनो ह्यपराधेन महद्व्यसनमीदृशम् ।
प्राप्तवानसि यल्लोभान्मदाद्बाल्याच्च भारत ॥

"By your own fault, by your avarice, haughtiness and childishness, you scion of Bharata, have come to such a great disaster.

'आत्मा न शोचनीयस्ते श्लाघ्यो मृत्युस्तवानघ ।
वयमेवाधुना शोच्यास्तैर्हीना बन्धुभिः प्रियैः ॥'

"Sinless Duryodhana, you must not feel sorry for yourself; laudable is your death. It is ourselves, bereft of those dear kinsmen, who should be pitied."

कृष्णः—

'रथेष्वारोहत क्षिप्रं गच्छामो वसुधाधिपाः ।
दिष्ट्या हतोऽयं पापात्मा सामात्यज्ञातिबान्धवः॥'

Krishna—

"Kings, mount the chariots quickly, we shall go. Luckily this sinner is killed together with his counsellors and kinsmen."

इति श्रुत्वा त्वधिक्षेपं कृष्णाद्दुर्योधनो नृपः ।
दृष्टिं भ्रूसंकटां कृत्वा वासुदेवे न्यपातयत् ॥

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Hearing this taunt from Krishna, king Duryodhana cast his eye on him, knitting his brow.

दुर्योधनः—

'घातयित्वा महीपालानृजुयुद्धान्सहस्रशः ।
जिह्मैरुपायैर्बहुभिर्न ते लज्जा न ते घृणा ।
यदि मां चापि कर्णं च भीष्मद्रोणौ च संयुगे ।
ऋजुना प्रतियुध्येथा न ते स्याद्विजयो ध्रुवम् ॥'

Duryodhana—

"(Krishna), having killed thousands of kings who fought in a straightforward manner, through many deceitful means, have you no feeling of shame or self-contempt? If you had fought me or Karna or Bhishma and Drona in a straightforward manner in the battle, surely, you would have had no victory."

कृष्णः—

'लोभेनातिबलेन त्वं तृष्णया च वशीकृतः ।
कृतवानस्यकार्याणि विपाकस्तस्य भुज्यताम् ॥'

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Krishna—

"You have committed sins, overpowered by your avarice and excess of strength. Let the consequence thereof be enjoyed."

दुर्योधनः—

'यदिष्टं क्षत्रबन्धूनां स्वधर्ममनुपश्यताम् ।
तदिदं निधनं प्राप्तं को नु स्वन्ततरो मया ॥

Duryodhana—

"I die the death which is dear to born Kshatriyas who follow their own Dharma; who can have a more glorious end than myself?"

'ससुहृत्सानुबन्धश्च स्वर्गं गन्ताऽहमच्युत ।
यूयं गर्हितसङ्कल्पाः शोचन्तो वर्तयिष्यथ ॥

"Krishna, I will go to heaven with my friends and followers! With despised desires, you will live, sorrowing.

'न मे विषादो भीमेन पादेन शिर आहतम् ।
काका वा कंकगृध्रा वा निधास्यन्ति पदं क्षणात् ॥'

"There is no sorrow for me that my head was kicked by Bhima with his foot; in a moment, crows, herons and vultures are going to place their feet (on my head)."

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अस्य वाक्यस्य निधने कुरुराजस्य धीमतः ।
अपतत्सुमहद्वर्षं पुष्पाणां पुण्यगन्धिनाम् ॥

At the end of these words of the intelligent Kuru king, Duryodhana, a very big shower of fragrant flowers fell.

ततस्ते प्रययुस्सर्वे निवासाय महीक्षितः ।
शङ्खान्प्रध्मापयन्तो वै हृष्टाः परिघबाहवः ॥

Then all those kings of bolt-like arms, went to their camps, jubilant and blowing their conches.

अथाब्रवीन् [महाराज] वासुदेवो महायशाः ।
'अस्माभिर्मङ्गलार्थाय वस्तव्यं शिबिराद्बहिः ॥'
तथेत्युक्त्वा हि ते सर्वे ययुरोघवतीं [नृप] ॥

Then the renowned Krishna said: "We must live outside our camp for the sake of auspiciousness." Agreeing, all of them went to the river Oghavati.

गान्धार्याश्शोकदीप्तायाः प्रशमार्थम् [अरिन्दम] ।
ततः प्रायान् [महाराज] माधवो नागसाह्वयम् ॥

To calm Gandhari who was burning with her sorrow, Krishna then went to Hastinapura.

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उवाच प्रश्रितं वाक्यं धृतराष्ट्रमरिन्दमः ।
'याचितस्त्वं शमं नित्यं न च तत्कृतवानसि ।
अल्पोऽप्यतिक्रमो नास्ति पाण्डवानां महात्मनाम् ।
कुलं पिण्डश्च तव वै पाण्डवेषु प्रतिष्ठितम् ।
शिवेन पाण्डवान्ध्याहि नमस्ते भरतर्षभ ॥'

Krishna, the subduer of his enemies, said these words in modesty to Dhritarashtra: "You were begged every day for peace and you did not make peace. There has not been even a slight transgression on the part of the high-souled Pandavas. The continuation of your family and the offering of ancestral oblation to you rest with the Pandavas. Look upon the Pandavas with friendliness; my obeisance to you, chief of the Bharatas!"

उवाच परमं वाक्यं गान्धारीं शोककर्शिताम् ।
'धर्मार्थसहितं वाक्यमुभयोः पक्षयोर्हितम् ।
उक्तवत्यसि कल्याणि न च ते तनयैः कृतम् ॥

'To Gandhari who was emaciated with grief, Krishna said (these) best words:

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"Auspicious lady! words of moral and material good, and beneficent to both parties, you spoke; and they were not acted up to by your sons.

'दुर्योधनस्त्वया चोक्तो जयार्थी परुषं वचः।
"शृणु मूढ वचो मह्यं यतो धर्मस्ततो जयः।"
तदिदं समनुप्राप्तं तव वाक्यं नृपात्मजे।
एवं विदित्वा कल्याणि मा स्म शोके मनः कृथाः॥'

"And you spoke harsh words to Duryodhana, who was seeking victory: 'Hear these words from me, you stupid fellow! Where Dharma is, there victory shall be." Queen, those words of yours have come true now. Auspicious lady, take it so and grieve not."

समाश्वास्य च गान्धारीं धृतराष्ट्रं च माधवः।
आगम्य शिबिरं रात्रौ सोऽभ्यगच्छत पाण्डवान्॥

After consoling Gandhari and Dhritarashtra, Krishna returned to the camp in the night and met the Pandavas.

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अश्वत्थामा कृपश्चैव कृतवर्मा च सात्वतः ।
तत्रापश्यन्महात्मानं धार्तराष्ट्रं निपातितम् ॥

Asvatthaman, Kripa and Kritavarman the Satvata, saw there the great Duryodhana thrown down.

द्रौणिः क्रोधेन जज्वाल राजानमिदमब्रवीत् ।
'अद्य रात्रौ महाराज निहनिष्यामि पाण्डवान्'॥

Asvatthaman blazed up with anger and told the king: "King, to-night, I will kill all the Pandavas."

तच्छ्रुत्वा वचनं द्रौणेः कृपश्शारद्वतस्ततः ।
द्रौणिं राज्ञो नियोगेन सैनापत्येऽभ्यषेचयत् ॥

Hearing those words of the son of Drona, Kripa, by the order of king Duryodhana, then installed the son of Drona in the office of the general.

॥ इति शल्यपर्व समाप्तम् ॥

THUS ENDS THE SALVA PARVA

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॥ अथ सौप्तिकपर्व ॥

SAUPTIKA PARVA

ततोऽस्तं पर्वतश्रेष्ठमनुप्राप्ते दिवाकरे।
रात्रिञ्चराणां सत्त्वानां निनादोऽभूत्सुदारुणः।
क्रव्यादाश्च प्रमुदिता घोरा प्राप्ता च शर्वरी॥

Then, when the sun had reached the great mountain of setting, there was the very frightful noise of nocturnal beings; carnivorous animals and demons rejoiced; terrible night set in.

कृतवर्माणमामन्त्र्य कृपं च स महारथः।
द्रौणिर्मन्युपरीतात्मा प्राविशत् शिबिरं महत्।
धृष्टद्युम्नस्य निलयं शनकैरभ्युपागमत्॥

Taking leave of Kritavarman and Kripa, that great warrior Asvatthaman, consumed

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by rage, entered the big camp of the Pandavas, and slowly approached the abode of Dhrishtadyumna.

द्रौणिः क्रूरं मनः कृत्वा पाञ्चाल्यमवधीत्तदा ।
संसुप्तानेव पाञ्चालवीरान्न्यहनदन्तिके ॥

With a cruel mind, the son of Drona killed the son of the Panchala king (Dhrishtadyumna) and the (other) Panchala warriors even as they were in deep sleep by the side (of Dhrishtadyumna).

अपश्यद् द्रौपदीपुत्रान् खड्गेन व्यधमत्ततः ॥

He saw the sons of Draupadi and slew them with his sword then.

शिखण्डिनं समासाद्य द्विधा चिच्छेद सोऽसिना ॥

Meeting with Sikhandin, he cut him in two with his sword.

कृपश्चैव [महाराज] हार्दिक्यश्चैव दुर्मतिः ।
त्रिषु देशेषु ददतुश्शिबिरस्य हुताशनम् ॥

Kripa and the evil-minded Hardikya (Kritavarman) set fire to the Pandava camp in three places.

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तस्या रजन्यास्त्वर्धेन पाण्डवानां महद्बलम् ।
गमयामास [राजेन्द्र] द्रौणिर्यमनिवेशनम् ॥

Within a half of that night, Asvatthaman put to death that big army of the Pandavas.

प्रत्यूषकाले निष्क्रम्य ताभ्यां संगम्य वीर्यवान् ।
गत्वा शयानं राजानं पुनर्वचनमब्रवीत् ॥

Getting out (of the Pandava camp) at daybreak, and joining with those two, Kripa and Kritavarman, the valorous Asvatthaman went again to the king (Duryodhana) who was lying (on the ground), and said :

'दुर्योधन जीवसि चेद्वाक्यं श्रोत्रसुखं शृणु ।
सप्त पाण्डवतश्शिष्टा धार्तराष्ट्रास्त्रयो वयम् ।
पाञ्चाला निहतास्सर्वे हतपुत्रा हि पाण्डवाः ।
सौप्तिके शिबिरं तेषां हतं सनरवाहनम् ॥'

"Duryodhana, if you still live, hear these words which would give happiness to your ears. Of the Pandavas, seven remain; among those on Dhritarashtra's side, we three remain. All the Panchalas

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have been killed; the sons of the Pandavas have been killed; in an onslaught while everybody was sleeping, their camp, along with men, vehicles and animals, has been destroyed."

'न मेऽकरोत्तद्गाङ्गेयो न कर्णो न च ते पिता।
यत्त्वया कृपभोजाभ्यां सहितेनाद्य मे कृतम्॥
इत्येवमुक्त्वा निधनं यातो दुर्योधनो [नृप]॥

"(Asvatthaman), what has been done for me by you, along with Kripa and the Bhoja (Kritavarman), that Bhishma did not do me, nor Karna, not even your father." Having said so, Duryodhana died.

सौप्तिके कदनं श्रुत्वा धर्मात्मा पर्यदेवयत्।
'जीयमाना जयन्त्यन्ये जयमाना वयं जिताः।
ये व्यमुच्यन्त कर्णस्य प्रमादात्त इमे हताः।
न हि प्रमादात्परमस्ति कश्चित्
वधो नराणामिह जीवलोके।
तीर्त्वा समुद्रं वणिजस्समृद्धा
मग्नाः कुनद्यामिव सीदमानाः॥'

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Hearing of the slaughter in the nocturnal attack, Yudhisthira wept: "Conquered, others conquer; conquering, we are conquered. These sons of ours who escaped Karna, have been killed by our carelessness. There is no greater death to men in this world than carelessness. We perish like rich merchants who, after crossing the seas, are drowned in a little steam."

कृष्णा राजानमासाद्य शोकार्ता न्यपतद्भुवि ।
रुदती पाण्डवज्येष्ठमिदं वचनमब्रवीत् ॥

Coming to Yudhisthira, the sorrow-stricken Draupadi fell on the ground, and weeping, spoke these words to Yudhisthira:

'द्रोणपुत्रस्य सहजो मणिः शिरसि मे श्रुतः ।
निहत्य संख्ये तं पापं पश्येयं मणिमाहृतम् ॥'

"I have heard that there is a jewel on the head of Asvatthaman, born along with his body; I would see that sinner killed in battle and the jewel brought (to me)."

तमभ्यधावत्कौन्तेयः प्रगृह्य सशरं धनुः ॥

Yudhisthira rushed at Asvatthaman, taking his bow and arrows.

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जग्राह च शरैषीकां द्रौणिस्सव्येन पाणिना ।
'अपाण्डवाय' इति रुषा तदस्त्रं प्रमुमोच ह ॥

Asvatthaman took in his left hand the Ishika Astra and saying in anger: "For the end of the Pandavas," he discharged the divine missile.

'विसृजैतत्त्वमप्याजावस्त्रमस्त्रनिवारणम् ।'
केशवेनैवमुक्तोऽथ पाण्डवः परवीरहा ।
उत्ससर्ज शिवं ध्यायन्नस्त्रमस्त्रेण शाम्यताम् ॥

"You also send forth in this fight, this divine missile (of yours) that can counteract Asvatthaman's missile." So told by Krishna, Arjuna, the destroyer of enemy-warriors shot his missile, contemplating upon god Siva, so that Asvatthaman's missile might be put down by his own.

नारदस्सर्वधर्मात्मा भरतानां पितामहः ।
उभौ शमयितुं वीरौ भारद्वाजधनञ्जयौ ।
दीप्तयोरस्त्रयोर्मध्ये स्थितौ परमतेजसौ ॥

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Sage Narada and the grandfather of the Bharatas, Vyasa, the embodiment of all Dharmas, stood with their supreme splendour, between the two blazing missiles, to calm the two warriors, Asvatthaman and Arjuna.

सञ्जहार शरं दिव्यं त्वरमाणो धनञ्जयः ।
अशक्तः प्रतिसंहारे परमास्त्रस्य संयुगे ।
द्रौणिर्दीनमना [राजन्] गर्भेषु प्रमुमोच ह ॥

Hastening, Arjuna withdrew the divine arrow. Incapable of withdrawing that supreme missile in the battle, Asvatthaman, with a dejected mind, discharged it at the womb (of Uttara).

तदाज्ञाय हृषीकेशो द्रौणिं प्रत्यब्रवीत्तदा ।
'परीक्षिन्द्भविता ह्येषां पुनर्वंशकरस्सुतः ।
अहं तं जीवयिष्यामि दग्धं शस्त्राग्नितेजसा ॥'

Knowing that Asvatthaman had discharged the missile of Brahmasiras at Uttara's womb, Krishna said to him: "There will be born a son, Parikshit, the continuer of the

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Pandavas' line. I shall bring to life that Parikshit burnt by the heat of the fire of your missile."

प्रदायाथ मणिं द्रौणिः पाण्डवानां महात्मनाम्।
जगाम विमनास्तेषां सर्वेषां पश्यतां वनम् ॥

Handing over his gem to the high-souled Pandavas then, the distracted Asvatthaman went to the forest, even as all of them were looking on.

पाण्डवाश्च सदाशार्हा मणिमादाय सत्वराः ।
द्रौपदीमभ्यधावन्त दुःखशोकसमन्विताम् ॥

Taking the precious stone of Asvatthaman, the Pandavas, along with Krishna, rushed up in haste to the distressed and sorrowing Draupadi.

द्रौपदी—

'केवलानृण्यमाप्ताऽस्मि गुरुपुत्रो गुरुर्मम ।
शिरस्येतं मणिं राजा ग्रहीतुमनघोऽर्हति ॥'

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Draupadi—

"I am simply rid of my debt (of avenging the murder of my sons); the son of the preceptor is a preceptor to me. The spotless king (Yudhisthira) deserves to wear this jewel on his head.

ततो दिव्यं मणिवरं शिरसा धारयन्प्रभुः।
शुशुभे स तदा राजा सचन्द्र इव पर्वतः॥

Wearing then that excellent celestial gem on his head, king Yudhisthira shone at that time like a mountain with the moon on it.

॥ इति सौप्तिकपर्व समाप्तम् ॥

THUS ENDS THE SAUPTIKA PARVA.

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॥ अथ स्त्रीपर्व ॥

STRI PARVA

ततः प्रणादस्संजज्ञे सर्वेषु कुरुवेश्मसु ।
आकुमारं पुरं सर्वमभवच्छोककर्शितम् ॥

Then arose the loud noise (of wailings) in all the mansions of the Kauravas and the whole city of Hastinapura, down to the boys, became sorrow-stricken.

अदृष्टपूर्वा या नार्यः पुरा देवगणैरपि ।
ताभिः परिवृतो राजा रुदतीभिस्सहस्रशः ।
निर्ययौ नगराद्दीनस्तूर्णमायोधनं प्रति ॥

Surrounded by thousands of those wailing women who had not been seen before even by the gods, the dejected king Dhritarashtra left in haste his city for the battle-field.

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शुश्रुवे पितरं वृद्धं निर्यान्तं गजसाह्वयात् ।
शोचमानो [महाराज] भ्रातृभिस्सहितस्तदा ।
अन्वीयमानो वीरेण दाशार्हेण महात्मना ।
ववन्दे पितरं ज्येष्ठं धर्मराजो युधिष्ठिरः ॥

The grieving Yudhisthira heard that his old uncle was coming out from Hastinapura; along with his brothers and accompanied by the great and heroic Krishna, he paid his respects to his eldest uncle.

तमात्मजान्तकरणं पिता पुत्रवधार्दितः ।
अप्रीयमाणश्शोकार्तः पाण्डवं परिषस्वजे ।
दुष्टात्मा भीममन्वैच्छद्दिधक्षुरिव पावकः ॥

Tormented on account of the slaughter of his sons and stricken with sorrow, the father, Dhritarashtra, embraced Yudhisthira who had killed his sons, without liking him. The evil-minded Dhritarashtra (then) sought for Bhima, wishing to burn him like fire.

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तस्य सङ्कल्पमाज्ञाय भीमं प्रत्यशुभं हरिः ।
भीममाक्षिप्य पाणिभ्यां प्रददौ भीममायसम् ।
बभञ्ज बलवान्राजा मन्यमानो वृकोदरम् ॥

Knowing the evil intention of Dhritarashtra towards Bhima, Krishna drew Bhima aside with his hands and presented an iron image of Bhima; taking it for Bhima, the strong king (Dhritarashtra) crushed it.

हतो भीम इति ज्ञात्वा नृपश्शोकसमन्वितः ॥

Thinking that Bhima had been killed, king Dhritarashtra became sorrowful!

वासुदेवो वरः पुंसामिदं वचनमब्रवीत् ।
'मा शुचो धृतराष्ट्र त्वं नैव भीमस्त्वया हतः ।
आयसी प्रतिमा ह्येषा त्वया निष्पातिता विभो॥'

Krishna, the best of men, said these words: "Dhritarashtra, grieve not; Bhima has not been killed by you; king, it is an iron image (of Bhima) that has been destroyed by you."

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धृतराष्ट्रः—

'इदानीं त्वहमव्यग्रो गतमन्युर्गतज्वरः ।
पाण्डुपुत्रेषु मे धर्मः प्रीतिश्चाप्यवतिष्ठते ॥'

Dhritarashtra—

"Now I am undistracted, with my anger and mental anguish gone; Dharma and love are firmly established in me towards the sons of Pandu."

अभ्ययुर्भ्रातरस्सर्वे गान्धारीं सहकेशवाः ।
गान्धारी विगतक्रोधा सान्त्वयामास मातृवत् ॥

With Krishna, all the brothers went to Gandhari and she, with her anger gone, consoled them like a mother.

पाण्डवा अभ्यगच्छन्त पृथां पृथुलवक्षसः ।
चिरस्य दृष्ट्वा पुत्रान्सा बाष्पमाहारयत्पृथा ।
अन्वशोचत दुःखार्ता द्रौपदीं निहतात्मजाम् ॥

The broad-chested Pandavas met Kunti (their mother); seeing her sons after a long time, Kunti wept and afflicted with grief, she condoled with Draupadi whose sons had been killed.

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ततः कोपपरीताङ्गी पुत्रशोकपरिप्लुता ।
जगाद शौरिं दोषेण गान्धारी व्यथितेन्द्रिया ॥

Then, with body consumed by anger, overwhelmed with grief at her sons' loss and with agonied senses, Gandhari found fault with Krishna.

'यस्मात्परस्परं घ्नन्तो ज्ञातयः कुरुपाण्डवाः ।
उपेक्षितास्ते गोविन्द तस्माज्ज्ञातीन्वधिष्यसि ॥
त्वमप्युपस्थिते वर्षे षट्त्रिंशे मधुसूदन ।
हतज्ञातिर्हतामात्यो हतपुत्रो वनेचरः ।
अनाथवदविज्ञातो निधनं समवाप्स्यसि ॥'

"Krishna, since the kinsmen, the Kauravas and the Pandavas, killing each other were neglected by you, you shall kill your own kinsmen; you also, in the thirty-sixth year (from now), with your kinsmen, ministers and sons killed, shall meet with death, wandering in the forests, unknown and helpless."

तच्छ्रुत्वा वचनं घोरं वासुदेवो महामनाः ।
उवाच देवीं गान्धारीमीषदभ्युत्स्मयन्निव ॥

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Hearing those terrible words, the magnanimous Krishna, appearing to smile a little, told queen Gandhari:

'संहर्ता वृष्णिचक्रस्य नान्यो मद्विद्यते शुभे ॥'

"Auspicious lady! there is none except myself who can destroy the Vrishnis."

ततः पितॄणां भ्रातॄणां पतीनां च कुरुस्त्रियः ।
उदकं चक्रिरे सर्वा रुदन्त्यो भृशदुःखिताः ॥

Very much afflicted and weeping, all the Kaurava women offered the libations of water to the manes of their fathers, brothers, and husbands.

ततः कुन्ती [महाराज] पुत्रान्वचनमब्रवीत् ।
'यं सूतपुत्रं मन्यध्वं राधेयमिति पाण्डवाः ।
कुरुध्वमुदकं तस्य भ्रातुरक्लिष्टकारिणः ।
स हि वः पूर्वजो भ्राता भास्करान्मय्यजायत ॥'

Kunti then told her sons: "Sons of Pandu! him whom you take as the son of the charioteer and (his wife) Radha, to that

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brother of yours of irreproachable acts, offer water; for he is your eldest brother, borne by me to the Sun-god."

श्रुत्वा तु पाण्डवास्सर्वे मातुर्वचनमप्रियम् ।
कर्णमेवानुशोचन्तो भूयश्चात्यातुरा भवन् ॥

Hearing those unpleasant words of their mother, all the Pandavas mourned for Karna among all persons, and became all the more exceedingly tormented.

॥ इति स्त्रीपर्व समाप्तम् ॥

THUS ENDS THE STRI PARVA.

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॥ अथ शान्तिपर्व ॥

SANTI PARVA

स राजा पुत्रपौत्राणां सम्बन्धिसुहृदां स्मरन् ।
निर्वेदमगमद्धीमान् राज्ये सन्तापपीडितः ॥

Thinking of his sons and grandsons, his kinsmen and friends (who had been killed in the battle) and afflicted with grief, the wise king Yudhisthira became disgusted with the kingdom.

सोऽनुनीतो [नरव्याघ्र] विष्टरश्रवसा स्वयम् ।
द्वैपायनेन चान्यैश्च स्वपुरं प्रविवेश ह ॥

Persuaded by Krishna Himself, Vyasa and others also, Yudhisthira entered his city, Hastinapura.

काञ्चने प्राङ्मुखो हृष्टो न्यषीदत्परमासने ।
ततः प्रकृतयस्सर्वाः पुरस्कृत्य पुरोहितम् ।
ददृशुर्धर्मराजानमादाय बहुमङ्गलम् ॥

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Joyously, he sat on an excellent golden seat, facing the East. Then all the subjects with the chief priest at their head, met Yudhisthira, taking auspicious objects in their hands.

व्याघ्रचर्मोत्तरे शुक्ले सर्वतोभद्र आसने ।
उपवेश्य महात्मानं कृष्णां च द्रुपदात्मजाम् ।
तत उत्थाय दाशार्हः शङ्खमादाय पूरितम् ।
अभ्यषिञ्चत्पतिं पृथ्व्याः कुन्तीपुत्रं युधिष्ठिरम्॥

Seating the high-souled Yudhisthira and Draupadi on a white, square seat covered with the tiger's skin, Krishna then arose, and taking the conch filled with coronation-water, anointed Yudhisthira, son of Kunti, as king.

पौरजानपदान्सर्वान् विसृज्य कुरुनन्दनः ।
सोऽभिगम्य महात्मानं विष्णुं पुरुषसत्तमम् ।
उवाच मधुरं राजा स्मितपूर्वमिदं तदा ।
'वयं राज्यमनुप्राप्ताः पृथिवी च वशे स्थिता ।
तव प्रसादाद् भगवंस्त्रिलोकगतविक्रम ॥'

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After sending away all the citizens and the men from the country, king Yudhisthira approached Krishna, the best of men, and smiling, said sweetly on that occasion: "Lord, whose valour pervades all the three worlds! By your grace, we have got the kingdom back and the world is in our control."

तं तथा भाषमाणं तु धर्मराजमरिन्दमम् ।
नोवाच भगवान् किञ्चिद् ध्यानमेवान्वपद्यत ॥

The Lord spoke not anything to Yudhisthira, the subduer of enemies, who was talking in that manner; He was absorbed in contemplation.

युधिष्ठिरः—

'किमिदं परमाश्चर्यं ध्यायस्यमितविक्रम ॥'

Yudhisthira—

"Greatest wonder! You of immense valour! What is it that you are meditating upon?"

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वासुदेवः—

'शरतल्पगतो भीष्मः शाम्यन्निव हुताशनः।
मां ध्याति पुरुषव्याघ्रस्ततो मे तद्गतं मनः॥

Krishna—

"Lying on the bed of arrows, looking like a fire that is dying out, that illustrious man, Bhishma, is thinking of me; therefore my mind has gone to him.

'स हि धर्मविदां श्रेष्ठस्तस्मिन् शान्ते महात्मनि।
भविष्यति मही पार्थ नष्टचन्द्रेव शर्वरी॥

"He is the greatest of those who know the Dharmas; and when he is dead, Yudhisthira, the world would be like the night that has lost the moon.

'तद्भीष्ममुपसंगृह्य पृच्छ यत्ते मनोगतम्॥

"Therefore, taking hold of his feet in reverence, ask of him what is in your mind.

'तस्मिन्नस्तमिते भीष्मे कौरवाणां धुरन्धरे।
ज्ञानान्यल्पीभविष्यन्ति तस्मात्त्वां चोदयाम्यहम्॥'

"When that Bhishma, the Kaurava chief, passes away, knowledge (of several things) will dwindle; hence do I urge you."

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ततस्स च हृषीकेशः स च राजा युधिष्ठिरः।
कृपादयश्च ते सर्वे चत्वारः पाण्डवाश्च ते।
ययुराशु कुरुक्षेत्रं वाजिभिश्शीघ्रगामिभिः॥

Then that Krishna, that king Yudhisthira, Kripa and all those (others) and those four Pandavas proceeded quickly to Kurukshetra by swift horses.

ततस्ते ददृशुर्भीष्मं शरप्रस्तरशायिनम्।
उपास्यमानं मुनिभिर्नदीमोघवतीमनु॥

They then saw Bhishma lying on the bed of arrows, on the bank of the river Oghavati, attended upon by sages.

किञ्चिद्दीनमना भीष्ममिति होवाच केशवः॥

With a slightly dejected mind, Krishna said thus to Bhishma:

'त्वं पाण्डवेयस्य मनस्समुत्थितं
नरेन्द्र शोकं व्यपकर्ष मेधया।
भवद्विधा ह्युत्तमबुद्धिविस्तरा
विमुह्यमानस्य जनस्य शान्तये॥'

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"King of men, remove by your wisdom the sorrow that has risen in the mind of Yudhisthira; those like you, with an abundance of excellent wisdom, are the persons for calming the bewildered people."

भीष्मः—

'युवेवास्मि समावृत्तः त्वदनुध्यानबृंहितः।
वक्तुं श्रेयस्समर्थोऽस्मि त्वत्प्रसादाज्जनार्दन॥'

Bhishma—

"Strengthened by contemplation upon you, I seem to have turned into a youth; Krishna, by your grace, I am competent to speak of what promotes welfare.

'नमो धर्माय महते नमः कृष्णाय वेधसे।
ब्राह्मणेभ्यो नमस्कृत्य धर्मान्वक्ष्यामि शाश्वतान्॥

"Obeisance to the great Dharma, obeisance to the creator Krishna. Making obeisance to the Brahmins, I will speak of the eternal Dharmas.

'आदावेव कुरुश्रेष्ठ राज्ञा रञ्जनमिच्छता।
देवतानां द्विजानां च वर्तितव्यं यथाविधि॥

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"First of all, you best of the Kurus, (Yudhisthira), the king who wants to please his subjects, must conduct himself towards gods and Brahmins in the prescribed manner.

'उत्थानेन सदा पुत्र प्रयतेथा [युधिष्ठिर] ।
न ह्युत्थानमृते दैवं राज्ञामर्थं प्रसाधयेत् ॥
पौरुषं हि परं मन्ये दैवं निश्चित्य मुह्यते ॥

"Son, always strive with exertion; without exertion, Fate will not achieve their purpose for kings. I consider human endeavour as greater; by believing in Fate, one confounds oneself.

'न हि सत्यादृते किञ्चिद् राज्ञां वै सिद्धिकारकम् ।
आर्जवं सर्वकार्येषु श्रयेथाः [कुरुनन्दन] ॥

"Nothing except truthfulness brings success to kings. Adopt straightforwardness in all actions.

'मृदुर्हि राजा सततं लङ्घ्यो भवति सर्वशः ।
तीक्ष्णाच्चोद्विजते लोकस्तस्मादुभयमाचरेत् ॥

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"A king who is always soft is violated on all sides; and the world dreads the severe; so, one should adopt both (softness and severity).

'व्यसनानि च सर्वाणि त्यजेथा भूरिदक्षिण ॥

"Giver of ample sacrificial gifts! Avoid all vicious addictions.

'वर्तितव्यं [कुरुश्रेष्ठ] सदा धर्मानुवर्तिना ।
स्वं प्रियं तु परित्यज्य यद्यल्लोकहितं भवेत् ॥

"A king following Dharma must always stand for whatever is good for the world, renouncing what is pleasant to himself.

'पुत्रा इव पितुर्गेहे विषये यस्य मानवाः ।
निर्भया विचरिष्यन्ति स राजा राजसत्तमः ॥

"That king is the best king in whose country, the people move about without fear, like sons in their father's house.

'आत्मा जेयस्सदा राज्ञा ततो जेयाश्च शत्रवः ।
धर्मार्थौ प्रतिगृह्णीयात् कामक्रोधौ च वर्जयेत् ॥

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"His own self must be conquered by the king for all time; then only are his enemies to be conquered.

"Adopting virtue and material good, he should avoid passion and anger.

'अर्थमूलोऽपि हिंसां च कुरुते स्वयमात्मनः ।
करैरशास्त्रदृष्टैर्हि मोहात्संपीडयन्प्रजाः ॥

"Harassing the subjects in his ignorance by taxes not found in the texts, and motivated by Artha only, the king does harm to himself.

'कृपणानाथवृद्धानां विधवानां च योषिताम् ।
योगक्षेमं च वृत्तिं च नित्यमेव प्रकल्पयेत् ॥

"The king should always make arrangements for the security and maintenance of the poor, the helpless, the old and the widowed women.

'मा ते राष्ट्रे याचनका भवेयुर्मा च दस्यवः ॥

"Let there be no beggars and no thieves in your kingdom.

'दुर्बलस्य च यच्चक्षुर्मुनेराशीविषस्य च ।
अविषह्यतमं मन्ये मा स्म दुर्बलमासदः ॥

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"I think that the eye of the weak, of the sage and of the serpent is most unbearable'; do not assail the weak.

'दुर्बलांस्तात मन्येथा नित्यमेवाविमानितान् ।
मा त्वां दुर्बलचक्षूंषि प्रदहेयुस्सबान्धवम् ॥
विमानितो हतः क्लिष्टस्त्रातारं चेन्न विन्दति ।
अमानुषकृतस्तत्र दण्डो हन्ति नराधिपम् ॥
मा स्म तात बलस्थस्त्वं भुञ्जीथा दुर्बलं जनम् ॥
यानि मिथ्याभिशस्तानां पतन्त्यश्रूणि रोदताम् ।
तानि पुत्रान्पशून्घ्नन्ति तेषां मिथ्याभिशंसिनाम् ॥

"Son, consider that the powerless must never be insulted; let not the eyes of the weak burn you and your kinsmen. If one insulted, beaten or harassed, does not get his saviour, in that kingdom, divine punishment kills the king. (My) son, remaining in power, don't you live upon the powerless people. The tears that fall from those who weep, being falsely accused, kill the sons and cattle of those who make the false accusation.

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'अयुद्धेनैव विजयं वर्धयेद्वसुधाधिपः ।
जघन्यमाहुर्विजयं युद्धेन च [नराधिप] ॥

A king should build up his victory by means other than war; victory through war is said to be the worst.

'धर्मेण निधनं श्रेयो न जयः पापकर्मणा ॥

Death through Dharma is better than victory through a sinful act.

'पापस्य यदधिष्ठानं तच्छृणुष्व नराधिप ।
एको लोभो महाग्राहो लोभात्पापं प्रवर्तते ।
अतः पापमधर्मश्च तथा दुःखमनुत्तमम् ।
निकृत्या मूलमेतद्धि सर्वं लोभात्प्रवर्तते ।
स लोभस्सह मोहेन विजेतव्यो जितात्मना ॥

"King, hear that which forms the basis of sin. Avarice, that huge rapacious animal, (is the one basis of sin); it is from avarice that sin proceeds; from it proceed sin, unrighteousness and worst misery; this is the root-cause of fraud; everything proceeds from avarice. By the self-possessed person, this avarice, along with delusion, has to be conquered.

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'रागो द्वेषस्तथा मोहो हर्षश्शोकोऽभिमानिता।
क्रोधो दर्पश्च तन्द्री च परवृद्ध्युपतापिता।
अज्ञानमेतन्निर्दिष्टं पापानां चैव याः क्रियाः॥

"Passion, hate, delusion, exhilaration, dejection, conceit, anger, pride, laziness, being pained at others' prosperity and acts of sin—these are indicated as constituting Ignorance.

'दमेन सदृशं धर्मं नान्यं लोकेषु शुश्रुम।
क्षमा धृतिरहिंसा च समता सत्यमार्जवम्।
इन्द्रियाभिजयो दाक्ष्यं मार्दवं ह्रीरचापलम्।
अकार्पण्यमसंरम्भस्सन्तोषः प्रियवादिता।
अविहिंसाऽनसूया चाप्येषां समुदयो दमः॥

"We have not heard in the entire universe of another Dharma equal to self-control. Forbearance, fortitude, non-injury, equanimity, truthfulness, straightforwardness, conquest of the senses, adeptness in the discharge of one's duties, softness, a sense of shame at doing what ought not to be done, absence of fickleness, non-wretchedness, absence of flurry, contentment,

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sweet-speech, not hurting and freedom from envy—the sum-total of all these is Self-control.

'धर्मस्सनातनस्सत्यं सत्यं ब्रह्म सनातनम् ।
सत्यं यज्ञः परः प्रोक्तः सर्वं सत्ये प्रतिष्ठितम् ॥

"Truthfulness is the eternal Dharma; truthfulness is the eternal Brahman; truthfulness is the greatest offering to God; everything is based on truthfulness.

'सत्यं त्रयोदशविधं सर्वलोकेषु [भारत] ।
सत्यं च समता चैव दमश्चैव न संशयः ।
अमात्सर्यं क्षमा चैव ह्रीस्तितिक्षाऽनसूयता ।
त्यागो ध्यानमथार्यत्वं धृतिश्च सततं दया ।
अहिंसा चैव [राजेन्द्र] सत्याकारास्त्रयोदश ॥

"Truthfulness is of thirteen kinds in the universe: Truth-speaking, equanimity, self-control without doubt, absence of jealousy, forbearance, sense of shame, endurance, freedom from spite, renunciation, meditation, nobility, freedom from the effects of happiness and misery, constant

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mercifulness, non-injury—these are the thirteen* forms of Truthfulness.

'यच्च कामसुखं लोके यच्च दिव्यं महत्सुखम् ।
तृष्णाक्षयसुखस्यैते नार्हतः षोडशीं कलाम् ॥

"That happiness which is in the fulfilment of desires in this world and that great happiness, which is in heaven, these are not equal to even one-sixteenth of the happiness that is in the cessation of desire.

'यदा संहरते कामान् कूर्मोऽङ्गानीव सर्वशः ।
तदाऽऽत्मज्योतिरात्मश्रीरात्मन्येव प्रसीदति ॥

"When one withdraws all desires into himself, as a tortoise its limbs, then the light and splendour of the soul become manifest within oneself.

'न बिभेति यदा चायं यदा चास्मान्न बिभ्यति ।
यदा नेच्छति न द्वेष्टि ब्रह्म सम्पद्यते तदा ॥
यदा न कुरुते धीरः सर्वभूतेषु पापकम् ।
कर्मणा मनसा वाचा ब्रह्म सम्पद्यते तदा ॥

* Though 13 is the number expressly mentioned twice, there are 14 enumerated.

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"When he does not fear and when of him none is afraid, when he neither likes nor dislikes, then does a man become the Brahman. When, being a man of wisdom, he does not sin against any being, in act, mind or speech, then does a man become the Brahman.

'मृत्युनाऽभ्याहतो लोको जरया परिवारितः ।
अहोरात्राः पतन्त्येते ननु कस्मान्न बुध्यसे ॥
अद्यैव कुरु यच्छ्रेयो मा त्वां कालोऽत्यगादयम्।
अकृतेष्वेव कार्येषु मृत्युर्वै संप्रकर्षति ॥

"The world is struck with death and surrounded by old age. Days and nights speed by; why are you not awake? Even now, do what is to your welfare; let not time pass you. Even as your acts are not finished, death drags you.

'अमृतं चैव मृत्युश्च द्वयं देहे प्रतिष्ठितम् ।
मृत्युरापद्यते मोहात् सत्येनापद्यतेऽमृतम् ॥

"Immortality and death—both are established in the body; death takes place out of ignorance; immortality comes as a result of truth.

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'नास्ति विद्यासमं चक्षुर्नास्ति सत्यसमं तपः।
नास्ति रागसमं दुःखं नास्ति त्यागसमं सुखम्॥

"There is no eye equal to learning, no penance equal to truth, no misery like passion, no happiness like sacrifice.

'न सुखं प्राप्य संहृष्येन्नासुखं प्राप्य संज्वरेत्॥

"Attaining happiness, one should not become excited; nor should one get into a fever, on getting misery.

'आकिञ्चन्यं सुखं लोके पथ्यं शिवमनामयम्।
अनमित्रपथो ह्येष दुर्लभः सुलभस्सताम्॥
अकिञ्चनस्य शुद्धस्य न तुल्यमिह लक्षये।
आकिञ्चन्यं च राज्यं च तुलया समतोलयम्।
अत्यरिच्यत दारिद्र्यं राज्यादपि गुणाधिकम्॥
नित्योद्विग्नो हि धनवान् मृत्योरास्यगतो यथा॥

"(Voluntary) poverty is happiness in this world, is wholesome, good and free from any trouble; it is the path in which one has no enemies, a difficult path, but easy for the good. To the pure person who

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owns nothing, I find here none equal. I weighed on the scales poverty and kingdom; superior in its virtues, poverty weighed more. Eternally alarmed is the rich man, like one in the jaws of death.

'श्रिया ह्यभीक्ष्णं संवासो मोहयत्यविचक्षणम् ।
अथैनं रूपमानश्च धनमानश्च विन्दति ॥

"A constant association with riches confounds the undiscerning person. Pride of his own beauty and wealth come to him then.

'नात्यक्त्वा सुखमाप्नोति नात्यक्त्वा विन्दते परम् ।
नात्यक्त्वा चाभयश्शेते त्यक्त्वा सर्वं सुखी भवेत्॥

"Not without giving up does one attain happiness; not without giving up does one attain the Supreme; not without giving up does one rest without any fear; giving up everything, one becomes happy.

'सर्वसाम्यमनायासस्सत्यवाक्यं च [भारत] ।
निर्वेदश्चाविधित्सा च यस्य स्यात्स सुखी नरः॥

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"That man is happy who has universal equanimity, who does not worry himself, who speaks the truth, who has disgust (for mundane things) and no desire to do this and that.

'प्रापणात्सर्वकामानां परित्यागो विशिष्यते ।
नान्तं सर्वविधित्सानां गतपूर्वोऽस्ति कश्चन ।
निवर्तस्व विधित्साभ्यः शाम्य निर्विद्य कामुक॥

"Giving up all desires is better than realising them. Nobody has, till now, finished with all his desires to do things. Turn away from desires to do things and you, creature of desire! with disgust (for things), quiet yourself.

'प्रज्ञा प्रतिष्ठा भूतानां प्रज्ञा लाभः परो मतः ।
प्रज्ञा निःश्रेयसी लोके प्रज्ञा स्वर्गो मतस्सताम् ॥

"Knowledge is the support of beings; knowledge is considered the greatest acquisition; knowledge is the greatest happiness in the world; knowledge is considered by the good as heaven.

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'न तृप्तिः प्रियलाभेऽस्ति तृष्णा नाद्भिः प्रशाम्यति।
संप्रज्वलति सा भूयः समिद्भिरिव पावकः ॥

"There is no contentment when the dear object is attained; (the fire of) greed is not extinguished by the waters (of objects realised); as fire by fuel, it only blazes forth more.

'पुलाका इव धान्येषु पुत्तिका इव पक्षिषु ।
तद्विधास्ते मनुष्येषु येषां धर्मो न कारणम् ॥

"Like chaff among the grains and gnats among the birds are those among men, with whom Dharma is not the motive force.

'सत्यं ब्रह्म तपस्सत्यं स्वर्गं सत्येन गच्छति ।
अनृतं तमसो रूपं तमसा नीयते ह्यधः ।
स्वर्गः प्रकाश इत्याहुर्नरकं तम एव च ॥

"Truth is the Godhead, truth is penance; one goes to heaven by truth. Falsehood is of the form of darkness; by darkness, one is taken down. Heaven, they say, is light, and hell, darkness.

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'वत्सलास्सर्वभूतानां वाच्याः श्रोत्रसुखा गिरः।
परिवादापवादौ च पारुष्यं चात्र गर्हितम्।
अवज्ञानमहङ्कारो दम्भश्चैव विगर्हितः॥

"Affectionate words pleasing to the ears of all beings must be spoken; reviling, scandal and violence in language are forbidden; insulting others, egotism and hypocrisy are condemned.

'सन्तापाद् भ्रश्यते रूपं सन्तापाद्भ्रश्यते श्रियः।
सन्तापाद् भ्रश्यते चायुर्धर्मश्चैव न संशयः॥
विशोकता सुखं धत्ते धत्ते चारोग्यमुत्तमम्॥

"One's beauty is lost by (the effects of) annoying oneself; such a one falls from prosperity; his life dwindles and surely his Dharma also declines. Being without sorrow bestows happiness and excellent health.

'नारुन्तुदस्स्यान्न नृशंसवादी
न हीनतः परमभ्याददीत।
ययाऽस्य वाचा पर उद्विजेत
न तां वदेदुशतीं पापलोक्याम्॥

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"One should not hit a man at his weak points; should not speak wickedly; should not receive big things from inferior persons; should not speak that cutting word which leads one to the world of sin, the word at which another would shudder.

'वेदस्योपनिषत्सत्यं सत्यस्योपनिषद्दमः ।
दमस्योपनिषन्मोक्ष एतत्सर्वानुशासनम् ॥

"The secret meaning of the Vedas is truth; of truth, self-control; of self-control, release from bondage; this is the all-comprehensive gospel.

'शिश्नोदरे ये निरतास्सदैव
स्तेना नरा वाक्परुषाश्च नित्यम् ।
अपेतधर्मानिति तान्विदित्वा
दूराद्देवास्संपरिवर्जयन्ति ॥'

"Those who are always taking pleasure in sex and eating, those who steal others' possessions, and those men who are always violent in tongue—considering these as bereft of Dharma, the gods avoid them from a distance."

॥ इति शान्तिपर्व समाप्तम् ॥

THUS ENDS THE SANTI PARVA.

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॥ अथ अनुशासनपर्व ॥

ANUSASANA PARVA

भीष्मः—

'आचाराल्लभते ह्यायुर्दुराचारा गतायुषः ॥

Bhishma continued—

"One obtains a long life by good conduct; those of bad conduct die early.

'परदारा न गन्तव्याः परिवादं विवर्जयेत् ।
द्वेषस्तंभाभिमानं च तैक्ष्ण्यं च परिवर्जयेत् ॥

"One must not seek others' wives, must avoid talking ill of others, avoid hate, stiffness, pride and severity.

'वृद्धो ज्ञातिस्तथा मित्रमनाथा च स्वसा गुरुः ।
कुलीनः पण्डित इति रक्ष्या निस्स्वास्स्वशक्तितः॥

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"An old man, a relative, a friend, a widowed sister, a teacher, one of a good family and a learned man,—these, if poor, must be protected by one according to one's ability.

'अनायुष्या भवेदीर्ष्या तस्मादीर्ष्यां विवर्जयेत् ॥

"Jealousy is not conducive to longevity; therefore one should avoid jealousy.

'अगाधे विमले शुद्धे सत्यतीर्थे धृतिह्रदे ।
स्नातव्यं मानसे तीर्थे सत्त्वमालम्ब्य शाश्वतम् ॥

"One must bathe in the sacred waters, deep, clear and pure, of his own mind, in the lake of firmness and at the ford of Truth.

'तीर्थशौचं तपो ज्ञानं मार्दवं सत्यमार्जवम् ।
अहिंसा सर्वभूतानामानृशंस्यं दमश्शमः ॥

"Penance, Knowledge, Softness, Truthfulness, Straightforwardness, Non-injury to all beings, Sympathy, Self-control, Tranquillity, —these constitute purity by bath in waters.

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'वृत्तशौचं महाशौचं तीर्थशौचमतः परम् ॥

"Purity of conduct is the great purity; the purity by baths in sacred waters is only next to that.

'धन्यं यशस्यमायुष्यं स्वर्ग्यं स्वस्त्ययनं महत् ।
मांसस्याभक्षणं प्राहुर्नियताः परमर्षयः ॥

"The great abstemious sages say that the avoiding of the eating of flesh is blessed, praiseworthy, conducive to long life, helpful to attain heaven and is the great way to well-being.

'कामक्रोधाद्भयाद्वाऽपि यदि चेत्सन्त्यजेत्तनुम् ।
सोऽनन्तं नरकं याति आत्महन्तृत्वकारणात् ॥

"He who commits suicide in passion, anger or fear, goes to eternal hell because of his suicide.

'शोकस्थानसहस्राणि भयस्थानशतानि च ।
दिवसे दिवसे मूढमाविशन्ति न पण्डितम् ॥

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"Every day, thousands of occasions for sorrow, and hundreds of circumstances producing fear take possession of a fool, but not a wise man.

'सुखमेकान्ततो नास्ति शक्रस्यापि त्रिविष्टपे ॥

"There is no absolute and invariable happiness even for Indra in his heaven.

'क्षयान्ता निचयास्सर्वे पतनान्तास्समुच्छ्रयाः ।
संयोगा विप्रयोगान्ता मरणान्तं च जीवितम् ॥

"All accumulations end in loss; all rises end in fall; all unions end in separation; and life ends in death.

'अर्थानामार्जने दुःखमार्जितानां तु रक्षणे ।
नाशे दुखं व्यये दुःखं धिगर्थं दुःखभाजनम् ॥

"There is trouble in earning riches; trouble in guarding the riches earned; trouble if they are lost, trouble if they are spent; fie on wealth, the store-house of miseries.

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'जायमानांश्च संप्रेक्ष्य म्रियमाणांस्तथैव च ।
न संवेगोऽस्ति चेत्पुंसः काष्ठलोष्ठसमो हि सः ॥

"Seeing so well those who are being born and those who are, in the same manner, dying, if a man is not violently disturbed, he is verily equal to a piece of wood or a lump of clay.

'उपायोयं परप्राप्तौ परमः परिकीर्तितः ।
नारायणस्यानुध्यानमर्चनं यजनं स्तुतिः ॥

"This has been described as the best means of attaining the *summum bonum*,—the continuous meditation of Lord Narayana, worshipping Him, making offerings to Him and singing His praises.

'जगत्प्रभुं देवदेवमनन्तं पुरुषोत्तमम् ।
स्तुवन्नामसहस्रेण सर्वदुःखातिगो भवेत् ॥

"Singing the praise of the Lord of the universe, the God of gods, the Infinite and Supreme Being with His thousand names, one surmounts all misery.

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'एष मे सर्वधर्माणां धर्मोऽधिकतमो मतः ।
यद् भक्त्या पुण्डरीकाक्षं स्तवैरर्चेन्नरस्सदा ॥

"This Dharma I consider the greatest of all Dharmas, namely, that man should always worship with devotion and hymns the Lotus-eyed Lord, Narayana.

'न क्रोधो न च मात्सर्यं न लोभो नाशुभा मतिः ।
भवन्ति कृतपुण्यानां भक्तानां पुरुषोत्तमे ॥

"In the blessed who are the devotees of Lord Narayana, there is no anger, no malice, no avarice, no evil thought.

'एको विष्णुर्महद्भूतं पृथग्भूतान्यनेकशः ।
त्रींल्लोकान्व्याप्य भूतात्मा भुङ्क्ते विश्वभुगव्ययः॥

"The one Vishnu, the Great Being, the Soul of all beings, the Enjoyer of the universe, the Imperishable Lord, pervades and enjoys the various separate beings and (all) the three worlds.

'नमोऽस्त्वनन्ताय सहस्रमूर्तये
सहस्रपादाक्षिशिरोरुबाहवे ।
सहस्रनाम्ने पुरुषाय शाश्वते
सहस्रकोटीयुगधारिणे नमः ॥

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"Obeisance unto that Imperishable Being, of thousand forms, of thousand feet, eyes, heads and hands; obeisance unto that Eternal Being of thousand names, who has in Himself thousands of crores of aeons of Time.

'पालय त्वं प्रजास्सर्वाः कृष्णस्तेऽस्तु परायणम्।"
इत्युक्त्वोपासनार्थाय विरराम महामतिः ॥

"(Yudhisthira,) protect all your subjects; let Krishna be your greatest refuge;" having said thus, the wise Bhishma, stopped for meditating (upon the Lord).

तूष्णींभूते ततस्तस्मिन् व्यास आह वचस्त्वरन्।
'राजन्प्रकृतिमापन्नः कुरुराजो युधिष्ठिरः।
तमिमं पुरयानाय समनुज्ञातुमर्हसि ॥'

When Bhishma had become silent Vyasa hastened and said: "King (Bhishma)! Yudhisthira, the Kuru king, is composed (by this discourse of yours); you must give him leave to go to his city."

युधिष्ठिरं सहामात्यमनुजज्ञे नदीसुतः।
उवाच चैनं मधुरं नृपं शान्तनवो नृपः ॥

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King Bhishma, son of the Ganges and Santanu, gave leave to Yudhisthira and his ministers and spoke to him sweetly:

'प्रविश स्वपुरीं राजन् धर्मे च ध्रियतां मनः।
श्रेयसा योक्ष्यसे चैव व्येतु ते मानसो ज्वरः।
आगन्तव्यं च भवता प्रवृत्ते चोत्तरायणे॥'

"King, go to your City; let your mind be set on Dharma; son of Pritha (Kunti)! You will attain good fortune; let your mind's fever disappear; you must come (here again to me) when the sun has begun to go northwards from the South."

तथेत्युक्त्वा च कौन्तेयः प्रययौ नागसाह्वयम्।
उषित्वा शर्वरीः श्रीमान् पञ्चाशन्नगरोत्तमे।
दृष्ट्वा निवृत्तमादित्यं पारिवर्हेण संवृतः।
आससाद कुरुक्षेत्रे ततश्शान्तनवं नृपः॥

Saying that he would do so, Yudhisthira went to Hastinapura. After living in his excellent city for fifty nights, and seeing then that the sun had returned (from the South), king Yudhisthira, surrounded by his retinue, came to Bhishma in Kurukshetra.

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युधिष्ठिरः—

'युधिष्ठिरोऽहं नृपते नमस्ते जाह्नवीसुत ।
प्राप्तोऽस्मि समये [राजन्] धृतराष्ट्रो जनेश्वरः ।
उपस्थितस्सहामात्यो वासुदेवश्च वीर्यवान् ॥'

Yudhisthira—

"King! son of the Ganges! I am Yudhisthira; obeisance unto you; I have come in the specified time. King Dhritarashtra has come with his ministers; also the valorous Krishna."

'दिष्ट्या प्राप्तोऽसि कौन्तेय परिवृत्तो दिवाकरः'।
एवमुक्त्वा तु गाङ्गेयो धर्मपुत्रं युधिष्ठिरम् ।
धृतराष्ट्रमथामन्त्र्य काले वचनमब्रवीत् ॥

"You are happily come, Yudhisthira; the sun has changed his course (from the south towards the north)." After saying thus to Yudhisthira, the son of God Dharma, and after taking leave of Dhritarashtra, Bhishma said these words to Dhritarashtra at that time:

'यथा पाण्डोस्सुता राजंस्तथैव तव धर्मतः ।
तान्पालय स्थितो धर्मे गुरुशुश्रूषणे रतान् ।
तव पुत्रा दुरात्मानस्तान्न शोचितुमर्हसि ॥'

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"King (Dhritarashtra)! By Dharma, these are as much your sons as of Pandu. Standing by Dharma, protect them who take pleasure in the service of the elders. Your sons were evil-natured; you must not grieve for them."

वासुदेवं महाबाहुमभ्यभाषत कौरवः ॥

Bhishma (then) addressed Krishna of mighty arm:

'भगवन्देवदेवेश सुरासुरनमस्कृत ।
त्वां तु जानाम्यहं देवं पुराणमृषिसत्तमम् ।
स मां त्वमनुजानीहि कृष्ण मोक्ष्ये कलेवरम् ॥'

"God, Lord of the god of gods bowed to by gods and demons! I know you as the divine, ancient and greatest sage, Narayana. Give me leave, Krishna, I will cast off this body."

कृष्णः—

'अनुजानामि भीष्म त्वां वसून्प्राप्नुहि पार्थिव ।
न तेऽस्ति वृजिनं किञ्चित् शुद्धात्मैश्वर्यसंयुतः॥

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Krishna—

"King Bhishma, I give you leave; join the Vasus; there is no sin in you; you have the godhead which is of the pure spirit."

'प्राणानुत्स्रष्टुमिच्छामि तत्रानुज्ञातुमर्हथ ।
सत्येषु यतितव्यं वः सत्यं हि परमं बलम् ।'
एवमुक्त्वा कुरून्सर्वान् विशल्यस्सोऽभवत्तदा ॥

"I desire to give up my life (now); you must all give me leave for it; *you must strive for Truth; Truth is the greatest strength.*" Having said so to all the Kurus, Bhishma became at that time, rid of the arrow-heads (that had pierced into his body).

सन्निरुद्धस्तु तेनात्मा सर्वेष्वायतनेषु च ।
जगाम भित्त्वा मूर्धानं दिवमभ्युत्पपात ह ॥

The vital breaths were controlled by him at all the centres, and breaking open his head, his soul shot up heavenwards.

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देवदुन्दुभिनादश्च पुष्पवर्षैस्सहाभवत् ॥
सिद्धा ब्रह्मर्षयश्चैव साधु साध्विति हर्षिताः ॥

With showers of flowers, there arose sounds of the celestial drums; and the Siddhas and the Brahmarishis rejoiced saying 'good, good'.

संस्कृत्य च कुरुश्रेष्ठं गाङ्गेयं कुरुसत्तमाः ।
जग्मुर्भागीरथीं पुण्यामुदकं चक्रिरे तदा ॥

Performing the crematory rites to the body of Bhishma, the greatest of the Kauravas, all the Kauravas went to the holy Ganges and offered then the manes' libation to Bhishma.

॥ इति अनुशासनपर्व समाप्तम् ॥

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॥ अथ आश्वमेधिकपर्व ॥

ASVAMEDHIKA PARVA

कृतोदको महाबाहुर्बाष्पव्याकुललोचनः ।
सोऽनुनीतो भगवता विवेश गजसाह्वयम् ॥

Having offered the manes' libation (to Bhishma), the mighty-armed Yudhisthira, with tearful eyes entered Hastinapura, after being consoled by Lord Krishna.

अन्वशासत धर्मात्मा पृथिवीं भ्रातृभिस्सह ।
यथा मनुर्महाराजो रामो दाशरथिर्यथा ।
नाधर्म्यमभवत्तत्र सर्वो धर्मरुचिर्जनः ॥

Along with his brothers, the righteous Yudhisthira ruled the world, even as the emperor Manu, even as Rama, son of

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Dasaratha. There was nothing unrighteous in Yudhisthira's kingdom; all people loved Dharma.

अथ जज्ञे परीक्षित्तु ब्रह्मास्त्रेण शवस्तदा ।
सुभद्रा भ्रातरं दृष्ट्वा दुःखार्ता चेदमब्रवीत् ।
'प्रसादये त्वां दुर्धर्ष जीवतादभिमन्युजः'॥

Then was born Parikshit, a still-born child, as a result of the Brahma Astra of Asvatthaman. Meeting her brother, Subhadra said these words, afflicted with grief: "O inviolable Krishna! I entreat you, let this son of Abhimanyu come to life."

कृष्णः—

'एष सञ्जीवयाम्येनं पश्यतां सर्वदेहिनाम् ।
"यथा सत्यं च धर्मश्च मयि नित्यं प्रतिष्ठितौ ।
तथा मृतः शिशुरयं जीवतादभिमन्युजः"॥
इत्युक्त्वा स्पृष्टमात्रस्तु प्रापद्यत स चेतनाम् ॥

Krishna—

"Even as all beings are looking on, I will bring this (dead child) to life. 'If Truth and Right are firmly established in me

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for all time, let this dead child born of Abhimanyu come to life.' As soon as he was touched by Krishna with these words, the dead child attained consciousness.

ततः कतिपयाहस्य कुरुराजो युधिष्ठिरः ।
अश्वमेधस्य [कौरव्य] चकाराऽऽहरणे मतिम् ॥

Some days thereafter, Yudhisthira, the Kuru king, thought of performing the Asvamedha sacrifice.

पश्चिमेनाश्वमेधेन यदा स्नातो युधिष्ठिरः ।
कृष्णोऽपि भगवान्देवः पृथामामन्त्र्य चार्तवत् ।
धृतराष्ट्रं च गान्धारीं विदुरं द्रौपदीं तथा ।
कृष्णद्वैपायनं व्यासमृषीनन्यांश्च मन्त्रिणः ।
सुभद्रामात्मजयुतामुत्तरां स्पृश्य पाणिना ।
निर्गत्य वेश्मनस्तस्मादारुरोह तदा रथम् ॥

When Yudhisthira had performed the final ablution after the last horse-sacrifice (of his), Lord Krishna took leave, somewhat in sorrow, of Kunti, Dhritarashtra, Gandhari, Vidura, Draupadi. Vyasa, and the other sages and ministers; He patted Subhadra and Uttara with her son, left (Yudhisthira's) palace and mounted His chariot.

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अभीशून्प्रतिजग्राह स्वयं कुरुपतिस्तदा ।
उपारुह्यार्जुनश्चापि चामरव्यजनं शुभम् ।
दधार भीमश्छत्रं तच्चामरव्यजने सिते ।
नकुलस्सहदेवश्च धूयमानौ जनार्दनम् ॥

On that occasion, the Kuru king, Yudhisthira, himself took hold of the reins (of the horses of Krishna's chariot); getting into the chariot, Arjuna took a beautiful chowrie; Bhima held Krishna's umbrella and Nakula and Sahadeva also attended upon Krishna, waving two white chowries.

त्रियोजने व्यतीते तु परिष्वज्य च पाण्डवान् ।
विसृज्य कृष्णस्तान्सर्वान्प्रणतान्द्वारकां ययौ ॥

When they had traversed three yojanas,* Krishna embraced the Pandavas, gave leave to all of them who had bowed to Him, and went to Dvaraka.

* A yojana is about nine miles.

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युधिष्ठिरस्तु धर्मात्मा हृदि कृत्वा जनार्दनम् ।
तद्भक्तस्तन्मना युक्तस्तद्याजी तत्परोऽभवत् ॥

And the righteous Yudhisthira enshrined Krishna in his heart and lived devoted to Him, performing his duties with mind fixed on Him, worshipping Him and completely absorbed in Him.

॥ इत्याश्वमेधिकपर्व समाप्तम् ॥

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॥ अथ आश्रमवासिकपर्व ॥

ASRAMAVASIKA PARVA

प्राप्य राज्यं महात्मानः पाण्डवा हतशत्रवः ।
धृतराष्ट्रं पुरस्कृत्य पृथिवीं पर्यपालयन् ॥

Having obtained the kingdom, the high-souled Pandavas, who had killed their enemies, protected the world, with Dhritarashtra as their head.

ततः पञ्चदशे वर्षे समतीते [नराधिप] ।
राजा निर्वेदमापेदे वनवासे कृतक्षणः ।
गान्धारीसहितो धीमान् निर्ययौ भवनात्ततः ॥

Then, after the fifteenth year had passed, the wise king (Dhritarashtra) felt a disgust (for life in the palace); and, waiting for the proper time to retire into the forests, he then left the palace along with Gandhari.

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वनं गन्तुं च विदुरो राज्ञा सह कृतक्षणः ।
सञ्जयश्च महामात्रस्सूतो गावल्गणिस्तथा ।
जगामैव तदा कुन्ती गान्धारीं परिगृह्य ह ॥

Vidura also was eager to go to the forests, along with the king (Dhritarashtra); so also the chief minister and charioteer, Sanjaya, the son of Gavalgana. And, holding Gandhari, Kunti (also) went then.

सानुगो नृपतिर्वृद्धो ययौ व्यासाश्रमं प्रति ।
स दीक्षां तत्र संप्राप्य शतयूपाश्रमे तदा ।
योजयामास चात्मानं तांश्चाप्यनुचरांस्तदा ॥

With his followers, the old king, Dhritarashtra, proceeded to Vyasa's hermitage. Receiving initiation there, Dhritarashtra himself entered, and made his followers also enter, the life of penance in the hermitage of (a royal sage named) Satayupa.

वनं गते कौरवेन्द्रे पाण्डवा भृशदुःखिताः ।
राजकार्याणि नाकार्षुर्नाभ्यनन्दन्त किञ्चन ॥

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When Dhritarashtra had gone to the forests, the Pandavas, distressed very much, did not perform their royal duties, did not relish anything.

आश्रमं ते ततो जग्मुर्धृतराष्ट्रस्य पाण्डवाः ।
ततस्ते बाष्पमुत्सृज्य गान्धारीसहितं नृपम् ।
उपतस्थुर्महात्मानो मातरं च यथाविधि ॥

The Pandavas then went to Dhritarashtra's hermitage. With tears, those high-souled Pandavas worshipped king Dhritarashtra, as also Gandhari and (their own) mother (Kunti), in the prescribed manner.

दूरादालक्षितः क्षत्ता तं यत्नादभ्यधावत ।
युधिष्ठिरोऽहमस्मीति वाक्यमुक्त्वाऽग्रतस्स्थितः ॥

Vidura was seen at a distance; (Yudhisthira) ran up to him with effort, said: "I am Yudhisthira," and stood before him.

स योगबलमास्थाय विवेश नृपतेस्तनुम् ॥

By the strength of his Yoga, Vidura entered the body of king Yudhisthira.

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माण्डव्यशापाद्धि स वै धर्मो विदुरतां गतः ।
येन योगबलाज्जातः कुरुराजो युधिष्ठिरः ।
यो हि धर्मस्स विदुरो विदुरो यस्स पाण्डवः ॥

As a consequence of the curse of sage Mandavya, the celebrated God Dharma became Vidura, that God Dharma, by virtue of whose union, Yudhisthira, the Kuru king, was born. Therefore, Dharma is Vidura; Vidura is Yudhisthira.

ततो युधिष्ठिरो राजा सदारस्सहसैनिकः ।
नगरं हास्तिनपुरं पुनरायात्सबान्धवः ॥

Then, king Yudhisthira, with his wife, his soldiers and kinsmen, returned to the city of Hastinapura.

देवर्षिर्नारदो [राजन्] आजगाम युधिष्ठिरम् ॥

The divine sage Narada came to Yudhisthira.

नारदः—

'वनवासनिवृत्तेषु भवत्सु कुरुनन्दन ।
अथ वायुस्समुद्भूतो दावाग्निरभवन्महान् ।
गान्धारी च महाभागा जननी च पृथा तव ।

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दावाग्निना समायुक्ते स च राजा पिता तव ।
प्रययौ सञ्जयो धीमान् हिमवन्तं महीधरम् ॥'

Narada—

"Scion of Kuru! after you had returned from your stay in the forest, there arose a wind and there was a big forest-fire. The blessed Gandhari and your mother Kunti were consumed by the forest-fire; and so also, your uncle, the king (Dhritarashtra). The intelligent Sanjaya went away to the Himalaya mountain."

एतच्छ्रुत्वा तु सर्वेषां शोकस्समभवन्महान् ।
समाश्वास्य तु राजानं नारदोऽप्यगमत्तदा ॥

On hearing this, everybody grieved very much. After consoling King Yudhisthira, Narada departed.

॥ इत्याश्रमवासिकपर्व समाप्तम् ॥

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॥ अथ मौसलपर्व ॥

MAUSALA PARVA

षट्त्रिंशे त्वथ संप्राप्ते वर्षे कौरवनन्दनः ।
ददर्श विपरीतानि निमित्तानि युधिष्ठिरः ॥

When the thirty-sixth year after the battle came, Yudhisthira saw inauspicious portents.

अथ पश्यन्हृषीकेशः संप्राप्तं कालपर्ययम् ।
गान्धारी यद् व्याजहार चिकीर्षुस्सत्यमेव तत् ।
आज्ञापयामास तदा तीर्थयात्रामरिन्दमः ॥

Observing then the change in the times that had taken place and desiring to make true what Gandhari had said (namely, that the kinsmen of Krishna would perish, killing each other), Krishna, the subduer of his enemies, ordered an excursion to a water-side.

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हृष्टाः प्रभासे न्यवसन् सदारा यादवास्तदा ।
अवर्तत महापानं प्रभासे तिग्मतेजसाम् ।
जघ्नुरन्योन्यमाक्रन्दे मुसलैः कालचोदिताः ।
मत्ताः परिपतन्ति स्म योधयन्तः परस्परम् ॥

The merry Yadavas camped with their wives at Prabhasa at that time. Those Yadavas of fiery valour had a big carouse at Prabhasa. Impelled by Fate, they struck each other with clubs in a fight. Intoxicated and fighting one another, they fell.

कृष्णस्तदा दारुकमन्वशासत्
'पार्थाय शंसस्व वधं यदूनाम् ।'
ततः पुरीं द्वारवतीं प्रविश्य
जनार्दनः पितरं प्राह वाक्यम् ॥

At that time, Krishna ordered Daruka, (his charioteer): "Inform Arjuna of the destruction of the Yadus." Then, he entered the city of Dvaraka and said to his father (Vasudeva):

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'सर्वं भवान्रक्षतु नस्समग्रं
धनञ्जयस्यागमनं प्रतीक्षन् ।
तपश्चरिष्यामि निबोध तन्मे
रामेण सार्धं वनमभ्युपेत्य ॥'

"Please, protect everything belonging to us, looking forward to Arjuna's arrival; know it from me that I will go to the forest and perform penance, along with Balarama."

इतीदमुक्त्वा केशवस्तं ददर्श
रामं वने स्थितमेकं विविक्ते ।
अथापश्यद्योगयुक्तस्य तस्य
नागं मुखात्सागरान्तं विशन्तम् ॥

Having said this in this manner, Krishna met Balarama standing alone in a lonely forest; He then saw a serpent entering the seas from out of the mouth of that Balarama in Yoga.

मेने ततः सङ्क्रमणस्य कालं
शिश्ये महायोगमुपेत्य कृष्णः ।
योगाचार्यो रोदसी व्याप्य लक्ष्म्या
स्थानं प्राप स्वं महात्माऽप्रमेयम् ॥

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Krishna then thought that it was time for his passage (to His own world); (and so) he lay down, entering upon deep Yoga; pervading heaven and earth with his splendour, that Master of Yoga, the Supreme Spirit, reached His own inscrutable place.

दारुकोऽपि कुरून्गत्वा दृष्ट्वा पार्थान्महारथान् ।
आचष्ट मौसले वृष्णीनन्योन्येनोपसंहृतान् ॥

And Daruka also reached the Kuru country, saw the great warriors, the Pandavas, and told them of the Vrishnis mutually destroyed in a club-fight.

पाण्डवाः शोकसन्तप्ताः, केशवस्य प्रियस्सखा ।
प्रययौ मातुलं द्रष्टुं दारुकेण सह [प्रभो] ॥

The Pandavas were afflicted with grief (and) the dear friend of Krishna, Arjuna, went along with Daruka, to see his uncle (Vasudeva).

समालिंग्यार्जुनं वृद्धो विललाप सुदुःखितः ।
उवाचेदं वचः काले पार्थो दीनतरस्तथा ॥

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Embracing Arjuna, the aged Vasudeva wept, being greatly distressed. And extremely sad, Arjuna said these words in the proper time:

'शक्रप्रस्थमहं नेष्ये वृष्ण्यन्धकजनं स्वयम् ।
वज्रोऽयं भवतां राजा शक्रप्रस्थे भविष्यति ॥'

"I shall myself take all the Vrishnis and the Andhakas to Indraprastha. This Vajra (son of Aniruddha, Krishna's grandson) will be your king at Sakraprastha."

श्वोभूतेऽथ ततश्शौरिर्जगाम गतिमुत्तमाम् ॥

On the following day then, Vasudeva attained to heaven.

स तेषां विधिवत्कृत्वा प्रेतकार्याणि पाण्डवः ।
सप्तमे दिवसे प्रायाद्रथमारुह्य सत्वरः ॥

After performing in the prescribed manner the funeral rites for the departed Vrishnis, Arjuna mounted the chariot and sped on the seventh day.

स्त्रियस्ता वृष्णिवीराणामनुजग्मुर्धनञ्जयम् ॥

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The ladies of the (departed) Vrishni heroes followed Arjuna.

यद्यद्धि पुरुषव्याघ्रो भूमेस्तस्या व्यमुञ्चत ।
तत्तत्संप्लावयामास सलिलेन स सागरः ॥

As that best of men, Arjuna, left part after part of that land of the Vrishnis, the sea flooded it with its waters.

ततो लोभस्समभवद्दस्यूनां निहतेश्वराः ।
दृष्ट्वा स्त्रियो नीयमानाः पार्थेनैकेन [भारत] ॥
अभिपेतुर्धनार्थं ते कालपर्यायचोदिताः ॥

Then, on seeing the ladies, with their lords dead, being taken by Arjuna, himself alone, thieves became greedy and impelled by the change in Time, they fell upon (the party) for (looting) their wealth.

प्रयत्नमकरोत्पार्थो जनस्य परिरक्षणे ।
अस्त्राणां च प्रणाशेन बाहुवीर्यस्य च क्षयात् ।
बभूव विमनाः पार्थो दैवमित्यनुचिन्तयन् ॥

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Arjuna made an effort to protect the people. (But), owing to the utter loss of his missiles and owing to the decrease in the power of his arm, Arjuna became dejected, thinking "it is fate".

ततश्शेषं समादाय कुरुक्षेत्रमवातरत् ।
युधिष्ठिरस्यानुमते वंशकर्तृन्कुमारकान् ।
न्यवेशयत कौरव्यस्तत्र तत्र धनञ्जयः ॥

Taking with him those that survived (the attack by the robbers), Arjuna entered Kurukshetra, and with the permission of Yudhisthira, he settled at different places the princes who were to continue the Vrishni race.

बाष्पेणापिहितो व्यासं ददर्शासीनमाश्रमे ॥

With eyes shrouded by tears, Arjuna met Vyasa sitting in his hermitage.

अर्जुनः—

'यस्स मेघवपुः श्रीमान् बृहत्पङ्कजलोचनः ।
स कृष्णस्सह रामेण त्यक्त्वा देहं दिवं गतः ॥

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मौसले वृष्णिवीराणां विनाशो रोमहर्षणः ॥
शोषणं सागरस्येव मन्दरस्येव चालनम् ।
नभसः पतनं चैव शैत्यमग्नेस्तथैव च ।
अश्रद्धेयमहं मन्ये विनाशं शार्ङ्गधन्वनः ॥
न चेह स्थातुमिच्छामि लोके कृष्णविनाकृतः ॥
इतः कष्टतरञ्चान्यच्छृणु तद्वै तपोधन ।
पश्यतो वृष्णिदाराश्च मम ब्रह्मन्सहस्रशः ।
आभीरैरभिभूयाजौ हृताः पञ्चनदालयैः ॥
धनुरादाय तत्राहं नाशकं तस्य पूरणे ।
यथा पुरा च मे वीर्यं भुजयोर्न महामुने ।
उपदेष्टुं मम श्रेयो भवानर्हति सत्तम ॥'

Arjuna—

"That beautiful Krishna of body like the cloud and eyes like a big lotus, has, along with Balarama, left his body and gone to heaven. There was a terrific destruction of the Vrishni heroes in a fight with clubs. The disappearance of Krishna, I consider, is as unbelievable as the drying up of the ocean. the moving of the Mandara mountain, the

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falling of the skies and the cooling of fire. And, bereft of Krishna, I do not want to stay in this world. Hear of this, O sage, more painful to me than that: Sage, even as I was seeing, the Abhiras of the Panchanada region overpowered in battle and carried away by thousands the Vrishni ladies. I took the bow there but could not string it. O great sage, the prowess of my arm is not as it was before. O best of men, you must advise what is good for me."

व्यासः—

'देवांशा देवभूतेन सम्भूतास्ते गतास्सह ।
धर्मव्यवस्थारक्षार्थं न तान्शोचितुमर्हसि ॥

कृत्वा भारावतरणं पृथिव्याः पृथुलोचनः ।
मोक्षयित्वा तनुं प्राप्तः कृष्णस्स्वस्थानमुत्तमम् ॥

त्वयाऽपीह महत्कर्म दैवानां पुरुषर्षभ ।
कृतं भीमसहायेन यमाभ्यां च महाभुज ॥

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Vyasa—

"Those Vrishnis were born as partial incarnations of the gods for the protection of the bounds of Dharma and they have gone along with God Krishna; you must not grieve for them.

"Disburdening the earth (of its evil men), the large-eyed Krishna has left his body and reached his own highest place.

"You best of men, you of mighty arm! You also, with Bhima as your aid and with the twins, have achieved in this world the great mission of the gods.

'बलं बुद्धिश्च तेजश्च प्रतिपत्तिश्च भारत ।
भवन्ति भवकालेषु विपद्यन्ते विपर्यये ॥
कालमूलमिदं सर्वं जगद्बीजं धनञ्जय ।
कालो गन्तुं गतिं मुख्यां भवतामपि [भारत] ।
एतच्छ्रेयो हि वो मन्ये परमं [भरतर्षभ] ॥'

"Scion of Bharata! strength, wisdom, power and understanding appear in good times and fail (one) when times change.

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"Arjuna, all this which is at the root of the world has itself its root in Time. It is time for you also to go to heaven. This, I think, is supreme good for you."

एतद्वचनमाज्ञाय ययौ पार्थो युधिष्ठिरम् ।
आचष्ट तद्यथा वृत्तं वृष्ण्यन्धककुलं प्रति ॥

Understanding these words (of Vyasa), Arjuna went to Yudhisthira and told him all about the race of the Vrishnis and the Andhakas, as it happened.

॥ इति मौसलपर्व समाप्तम् ॥

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॥ अथ महाप्रस्थानपर्व ॥

MAHAPRASTHANA PARVA

श्रुत्वैवं कौरवो राजा वृष्णीनां कदनं महत् ।
राज्यं परिददौ सर्वं वैश्यापुत्रे युधिष्ठिरः ।
अभिषिच्य स्वराज्ये च राजानं च परीक्षितम् ।
उत्सृज्याऽऽभरणान्यङ्गाज्जगृहे वल्कलान्युत ॥

On hearing thus of the big slaughter of the Vrishnis, Yudhisthira, the king of the Kurus, entrusted the whole kingdom to Yuyutsu, installed Parikshit as king in his kingdom, removed the ornaments from his body and took to bark-garments.

तथैव जगृहुस्सर्वें वल्कलानि [नराधिप] ।
हर्षोऽभवच्च सर्वेषां भ्रातॄणां गमनं प्रति ॥

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Even so, all (the other brothers and Draupadi) put on bark-garments; all of them were very glad to set out (for heaven).

भ्रातरः पञ्च कृष्णा च षष्ठी श्वा चैव सप्तमः ।
आत्मना सप्तमो राजा निर्ययौ गजसाह्वयात् ॥

The five brothers, Draupadi the sixth and a dog, the seventh: thus, making seven with himself, king Yudhisthira went out of Hastinapura.

ददृशुर्योगयुक्ताश्च मेरुं शिखरिणां वरम् ॥

They who had entered on Yoga, came upon Meru, the greatest of mountains.

याज्ञसेनी भ्रष्टयोगा निपपात महीतले ॥

Falling from her Yoga, Draupadi fell down on the ground.

तां तु प्रपतितां दृष्ट्वा भीमसेनो महाबलः ।
उवाच धर्मराजानं ब्रूहि यत्पतिता भुवि ॥

Seeing her fallen, the mighty Bhima said to Yudhisthira: "Tell me why Draupadi has fallen on the ground."

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युधिष्ठिरः—

'पक्षपातो महानस्या विशेषेण धनञ्जये ॥'

Yudhisthira—

"She had great partiality for Arjuna especially."

सहदेवस्ततो विद्वान्निपपात महीतले ।
तं चापि पतितं दृष्ट्वा भीमो राजानमब्रवीत् ।
'सोऽयं माद्रवतीपुत्रः कस्मान्निपतितो भुवि'॥

The learned Sahadeva then fell on the ground. And seeing him also fallen, Bhima spoke to king Yudhisthira: "Why has this son of Madri fallen on the ground?"

युधिष्ठिरः—

'आत्मनः सदृशं प्राज्ञं नैषोऽमन्यत कञ्चन ॥

Yudhisthira—

"This Sahadeva considered none as learned as himself."

भीमः—

'रूपेणाप्रतिमो लोके नकुलः पतितो भुवि ॥'

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Bhima—

"Nakula, matchless in the world in beauty, has fallen on the ground."

युधिष्ठिरः—

'रूपेण मत्समो नास्ति कश्चिदित्यस्य दर्शनम् ॥'

Yudhisthira—

"His view was that there was none equal to him in beauty."

तांस्तु प्रपतितान्दृष्ट्वा पाण्डवः श्वेतवाहनः।
पपात शोकसन्तप्तो, भीमो राजानमब्रवीत् ॥

Seeing those three fallen, Arjuna, afflicted with grief, fell down; (and) Bhima said to king Yudhisthira:

'अथ कस्य विकारोऽयं येनायं पतितो भुवि ॥'

"Of what is this the effect that Arjuna has fallen on the ground?"

युधिष्ठिरः—

'एकोऽहं निर्दहेयं वै शत्रूनित्यर्जुनोऽब्रवीत्।
न च तत्कृतवानेष शूरमानी ततोऽपतत् ॥

Yudhisthira—

"'Single-handed, I will burn the enemies,' so did Arjuna say; and he did not do that; therefore, has this Arjuna, who thought himself a hero, fallen."

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इत्युक्त्वा प्रस्थितो राजा भीमोऽथ निपपात ह ॥

Having said so, Yudhisthira started; Bhima then fell down.

भीमः—

'भो भो राजन्नवेक्षस्व पतितोऽहं प्रियस्तव ॥'

Bhima—

"Oh king! look, I, dear to you, am fallen."

युधिष्ठिरः—

'अतिभुक्तं च भवता प्राणेन च विकत्थसे ॥'

Yudhisthira—

"You ate enormously and you boast because of your strength."

इत्युक्त्वा तं महाबाहुर्जगामानवलोकयन् ।
श्वाऽप्येकोऽनुययौ [यस्ते बहुशः कीर्तितो मया]॥

Having told Bhima so, the powerful Yudhisthira went, without looking at Bhima. And that dog alone followed.

ततस्सन्नादयञ्शक्रो दिवं भूमिं च सर्वशः ।
रथेनोपाययौ पार्थमारोहेत्यब्रवीच्च तम् ॥

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Then, making heaven and earth resound all over, Indra came in his chariot to Yudhisthira, and asked him to ascend the chariot.

युधिष्ठिरः—

'न विना भ्रातृभिस्स्वर्गमिच्छे गन्तुं सुरेश्वर ।
सुकुमारी च गच्छेत तद्भवाननुमन्यताम् ॥'

Yudhisthira—

"King of the gods! I do not desire to go to heaven without my brothers; and let the beautiful Draupadi also go (to heaven); may you permit that."

इन्द्रः—

'निक्षिप्य मानुषं देहं गतास्ते भरतर्षभ ।
अनेन त्वं शरीरेण स्वर्गं गन्ता न संशयः ॥'

Indra—

"Illustrious scion of Bharata! they have (all) gone (to heaven), casting off their human bodies. You shall surely go to heaven even with this body."

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युधिष्ठिरः—

'अयं श्वा भूतभव्येश भक्तो मां नित्यमेव ह ।

स गच्छेत मया सार्धमानृशंस्या हि मे मतिः ॥'

Yudhisthira—

"Lord of things past and coming! this dog has ever been devoted to me; let him go (to heaven) with me; for my heart is compassionate."

इन्द्रः—

'अमर्त्यत्वं मत्समत्वं च राजन्

श्रियं कृत्स्नां महतीं चैव सिद्धिम् ।

संप्राप्तोऽद्य स्वर्गसुखानि च त्वं

त्यज श्वानं नात्र नृशंसमस्ति ॥'

Indra—

"King, you have attained now immortality, equality with me, complete fortune, the great fulfilment of emancipation, and heaven's happiness; abandon the dog; there is nothing cruel in it."

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युधिष्ठिरः—

'मा मे श्रिया सङ्गमनं तयाऽस्तु
यस्याः कृते भक्तजनं त्यजेयम् ॥'

Yudhisthira—

"Let me not be united with that fortune, for the sake of which, I should abandon a devoted being."

इन्द्रः—

'त्यक्त्वा भ्रातॄन्दयितां चापि कृष्णां
श्वानं चैनं न त्यजसे कथं नु ॥

Indra—

"Having abandoned your brothers and even your beloved Draupadi, how is it you do not abandon this dog also?"

युधिष्ठिरः—

'न ते मया जीवयितुं हि शक्याः
ततस्त्यागस्तेषु कृतो न जीवताम् ॥'

Yudhisthira—

"I could not bring them to life; hence I abandoned them! I did not abandon them alive."

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तद्धर्मराजस्य वचो निशम्य
धर्मस्वरूपी भगवानुवाच ॥

On hearing those words of Yudhisthira, God Dharma spoke:

अभिजातोऽसि राजेन्द्र पितुर्वृत्तेन मेधया ।
अनुक्रोशेन चानेन सर्वभूतेषु [भारत] ॥

"King of kings! You are a worthy son of your father (Dharma), by your conduct, wisdom and this kindness towards all beings.

'पुरा द्वैतवने चासि मया पुत्र परीक्षितः ।
मात्रोस्साम्यमभीप्सन्वै नकुलं जीवमिच्छसि ॥

अयं श्वा भक्त इत्येवं त्यक्तो देवरथस्त्वया ।
तस्मात्स्वर्गे न ते तुल्यः कश्चिदस्ति नराधिपः ॥

"My son, you were tested by me before in the Dvaita forest and, desiring to secure equality between your mother and step-mother, you wished there that Nakula might come to life. (Now), you

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have renounced the celestial chariot, because this dog is devoted (to you). Hence, there is no king equal to you in heaven.

'अतस्तवाक्षया लोकाः स्वशरीरेण [भारत] ।
प्राप्तोऽसि [भरतश्रेष्ठ] दिव्यां गतिमनुत्तमाम् ॥'

"Therefore, imperishable worlds shall be yours, with this (same) body; you have attained to the highest divine state."

स तं रथं समास्थाय राजा कुरुकुलोद्वहः ।
ऊर्ध्वमाचक्रमे शीघ्रं तेजसाऽऽवृत्य रोदसी ॥

Ascending that chariot of Indra, king Yudhisthira, the most eminent of the Kuru dynasty, went up quickly pervading heaven and earth with his splendour.

॥ इति महाप्रस्थानपर्व समाप्तम् ॥

THUS ENDS THE MAHAPRASTHANA PARVA.

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॥ अथ स्वर्गारोहणपर्व ॥

SVARGAROHANA PARVA

स्वर्गं त्रिविष्टपं प्राप्य धर्मराज उवाच ह ।
'ये ते वीरा महात्मानो भ्रातरो मे महाव्रताः ।
तेषामिदानीं के लोका द्रष्टुमिच्छामि तानहम् ॥
कर्णं चैव महात्मानं कौन्तेयं सत्यसङ्गरम् ।
अविज्ञातो मया योऽसौ घातितस्सव्यसाचिना॥
न चेह स्थातुमिच्छामि सत्यमेवं ब्रवीमि वः ।
यत्र ते मम स स्वर्गो नायं स्वर्गो मतो मम ॥'

Reaching heaven, the righteous king Yudhisthira said: "Those heroic and high-souled brothers of mine of great vows, what are the worlds that are theirs now? I desire to see them; also the great Karna, son of Kunti and one who kept his promise, whom I did not know and caused

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to be killed by the ambidexterous Arjuna. And I do not desire to stay here; I tell you in truth, my heaven is there where they are; I do not regard this as heaven."

'यदि वै तत्र ते श्रद्धा गम्यतां तत्र मा चिरम्।'
इत्युक्त्वा तं ततो देवा देवदूतमुपादिशन्।
युधिष्ठिरस्य सुहृदो दर्शयेति [परन्तप] ॥

"If you have a strong desire for that place where your brothers are, go there; let there be no delay." So saying to Yudhisthira, the gods then commissioned a divine messenger to show Yudhisthira his friends.

ततः कुन्तीसुतो राजा देवदूतश्च जग्मतुः।
पन्थानमशुभं दुर्गं सेवितं पापकर्मभिः ॥

Then king Yudhisthira and the messenger of the gods walked the inauspicious and impassable path (of hell), taken by the sinful.

ददर्श चापि कौन्तेयो यातनाः पापकर्मिणाम् ॥

And Yudhisthira witnessed (there) the tortures of the sinful.

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युधिष्ठिरः—

'कियदध्वानमस्माभिर्गन्तव्यमिममीदृशम् ॥'

Yudhisthira—

"How much of this way have we thus got to go?"

देवदूतोऽब्रवीच्चैनम् 'एतावद्गमनं तव' ॥

The messenger of the gods replied to him: "Thus far is your progress."

स सन्निवृत्तः शुश्राव दीना वाचस्समन्ततः ।
'भो भो धर्मज राजर्षे तिष्ठ तावन्मुहूर्तकम् ।
त्वयि तिष्ठति कौरव्य यातनाऽस्मान्न बाधते ॥'

Returning, Yudhisthira heard words of distress from all sides: "Oh royal saint! son of Dharma! stop for a while: when you, scion of Kuru, stand (before us), the torture does not afflict us."

अहो कृच्छ्रमिति प्राह तस्थौ स च युधिष्ठिरः ।
उवाच 'के भवन्तो वै किमर्थमिह तिष्ठथ'॥

"Alas! What torture!" said Yudhisthira and stopped. He said (then): "Who are you? Why are you here?"

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कर्णोऽहं भीमसेनोऽहमित्येवं ते विचुक्रुशुः ॥

"I am Karna." "I am Bhima." So did they cry.

युधिष्ठिरः—

'किन्नु तत्कलुषं कर्म कृतमेभिर्महात्मभिः ।
य इमे पापगन्धेऽस्मिन् देशे सन्ति सुदारुणे ॥'

Yudhisthira—

"What is that impure act done by these high-souled persons that they are in this stinking and very frightful place?"

देवांश्च गर्हयामास धर्मं चैव युधिष्ठिरः ।
स तीव्रशोकसन्तप्तो देवदूतमुवाच ह ॥

Yudhisthira denounced the gods and also Dharma. Burning with poignant grief, he addressed the messenger of the gods:

'न ह्यहं तत्र यास्यामि स्थितोऽस्मीति निवेद्यताम् ।
मत्संश्रयादिमे दूनाः सुखिनो भ्रातरो हि मे ॥'

"Inform (the gods) that I am not going there (to heaven); I am staying (here, in hell); for, by my association, these brothers of mine who are afflicted become happy."

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स्थिते मुहूर्तं पार्थे तु व्यगमत्तत्तमो [नृप] ।
न यातना अदृश्यन्त ततो वायुश्शुचिर्ववौ ॥

When Yudhisthira stayed (there) for a while, that darkness (of hell) disappeared; tortures were not seen; and a pure breeze then blew.

दिवौकसस्समाजग्मुर्यत्र राजा स्थितोऽभवत् ॥

The denizens of heaven came to where king Yudhisthira was.

इन्द्रः—

'न च मन्युस्त्वया कार्यः श्रुणु चेदं वचो मम ।
अवश्यं नरकस्तात द्रष्टव्यस्सर्वराजभिः ।
व्याजेन हि त्वया द्रोण उपचीर्णस्सुतं प्रति ।
व्याजेनैव ततो राजन् दर्शितो नरकस्तव ॥

Indra—

"(Yudhisthira!) You must not become angry; hear these words of mine: Hell must be seen by all kings without fail; it is under cover of some pretext that you deceived Drona in respect of his son; hence has hell been shown to you through some pretext.

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'सर्वे स्वर्गमनुप्राप्ता यदर्थं परितप्यसे ।
एषा देवनदी पुण्या पार्थ त्रैलोक्यपावनी ।
अत्र स्नातस्य भावस्ते मानुषो विगमिष्यति ॥'

"All of them have gone to heaven, those for whom you grieve. Yudhisthira, here is the holy Ganges, the celestial river, the purifier of the three worlds. By your bathing here, your mortal nature will disappear."

धर्मः—

'भो भो राजन्महाप्राज्ञ प्रीतोऽस्मि तव पुत्रक ।
पूर्वं परीक्षितो हि त्वं प्रश्नाद् द्वैतवने मया ।
स्वरूपधारिणा तत्र पुनस्त्वं मे परीक्षितः ।
इदं तृतीयं भ्रातृणामर्थे यत्स्थातुमिच्छसि ॥

न च ते भ्रातरः पार्थ नरकार्हा विशांपते ।
एह्येहि भरतश्रेष्ठ पश्य चेमांस्त्रिलोकगान् ॥'

Dharma—

"Oh, most wise king! my son! I am pleased with you. Previously, you were tested by me with questions in the Dvaita forest; again, I tested you there (in your journey to heaven), taking the form of a

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dog; and this is the third test, (which you have stood) by your desiring to stand for the good of your brothers. Son of Kunti! king! your brothers do not deserve hell; come, come, you best of the Bharatas! see them gone to heaven."

गङ्गां देवनदीं पुण्यां पावनीमृषिसंस्तुताम् ।
अवगाह्य ततो राजा तनुं तत्याज मानुषीम् ॥

Bathing then in the sacred and sanctifying celestial river, the Ganges that is lauded by the sages, king Yudhisthira cast off his mortal frame.

ततो दिव्यवपुर्भूत्वा देवैस्सर्षिमरुद्गणैः ।
ददर्श तत्र गोविन्दं फल्गुनेन सुवर्चसा ।
अपरस्मिन्नथोद्देशे कर्णं शस्त्रभृतां वरम् ।
भीमसेनमथापश्यद्दिव्यमूर्तिसमन्वितम् ।
नकुलं सहदेवं च ददर्श कुरुनन्दनः ।
तथा ददर्श पाञ्चालीं कमलोत्पलमालिनीम् ॥

Becoming then divine-bodied and along with gods and sages, Yudhisthira saw there Krishna, along with the lustrous

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Arjuna; he saw then in another place Karna, the best of warriors; then Bhimasena, endowed with a divine form, Nakula and Sahadeva and similarly Draupadi, garlanded with lotuses and lilies.

वसूनेव महातेजा भीष्मः प्राप महाद्युतिः ।
बृहस्पतिं विवेशाथ द्रोणो ह्याङ्गिरसां वरम् ।
धृतराष्ट्रो धनेशस्य लोकान्प्राप दुरासदान् ।
पत्नीभ्यां सहितः पाण्डुर्महेन्द्रसदनं ययौ ।
आविवेश रविं कर्णो निहतः [पुरुषर्षभ] ।
धृतराष्ट्रात्मजास्सर्वे यातुधानान्प्रपेदिरे ।
धर्ममेवाविशत्क्षत्ता राजा चैव युधिष्ठिरः ।
यस्स नारायणो नाम देवदेवस्सनातनः ।
तस्यांशो वासुदेवस्तु कर्मणोऽन्ते विवेश ह ॥

Bhishma of great lustre became one of the Vasus themselves. Drona became one with Brihaspati, the foremost of the sons of Angiras. Dhritarashtra attained the worlds of Kubera so hard to attain. Accompanied by his two wives, Pandu went to the great Indra's abode. Karna who was killed (in the battle) entered the Sun.

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All the sons of Dhritarashtra joined the demons. Vidura entered god Dharma, and so also king Yudhisthira.

And Krishna who was an incarnation of that eternal God of gods known as Narayana, entered (that Narayana) at the end of His mission (on earth).

एतत् कुरूणां चरितं पाण्डवानां च [भारत] ।
कृष्णेन मुनिना [विप्र] निर्मितं सत्यवादिना ।
कीर्तिं प्रथयता लोके पाण्डवानां महात्मनाम् ।
क्रीडां च वासुदेवस्य देवदेवस्य शार्ङ्गिणः ॥

This is the story of the Kauravas and the Pandavas, composed by the sage Vyasa, the expounder of Truth, who spread in this world the glory of the high-souled Pandavas and the sports of the Saranga-bowed Vasudeva, the God of gods.

महाभारतमाख्याय सर्वपापैः प्रमुच्यते ॥

One gets rid of all sins by reciting the Mahabharata.

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धर्मे चार्थे च कामे च मोक्षे च [भरतर्षभ] ।
यदिहास्ति तदन्यत्र यन्नेहास्ति न कुत्रचित् ॥

On Dharma, Artha, Kama and Moksha, what is found in this epic may be found elsewhere, what is not here can be seen nowhere.

वाच्यते यत्र सततं जयाख्यं भारतं महत् ।
श्रीश्च कीर्तिश्च विद्या च भवन्ति मुदितास्सदा॥

Where this great Bharata named Jaya is read, there Prosperity, Fame and Learning are present always with happiness.

॥ इति स्वर्गारोहणपर्व समाप्तम् ॥

THUS ENDS THE SVARGAROHANA PARVA.

॥ इति महाभारतं समाप्तम् ॥

THUS ENDS THE MAHABHARATA.

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THE MESSAGE OF THE MAHABHARATA

BY DR. V. RAGHAVAN, M.A., Ph.D.

THE Mahabharata of Sage Vyasa is comparable only to the Ramayana of sage Valmiki in its hold over the millions of Hindus, a hold which the Titan of Time has failed to render less strong. Dharmaputra is still the inspiring example of all who have made truthfulness and righteousness the only motive force of their action ; Karna is still the greatest object of comparison for the munificent ; Arjuna, the Nara, is still loved as the ideal man. And which Hindu is there, whom the faith does not sustain that in his hour of trial, when everybody has forsaken him, the Lord who saved Draupadi will come to his rescue ?

While the Ramayana is cherished as the first among the Kavyas, the Mahabharata is revered as the fifth Veda, and its author, the Rishi Krishna Dvaipayana Vyasa, is looked upon as no other than God Narayana himself ; for, the verse adds, who else can be the author of the great Bharata ? The Epic is great in every sense. Besides being the epic poem narrating the story of the house of the Kurus, it is, so to say, the cultural encyclopædia of the Hindus. The

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Epic says of itself: "On Dharma, Artha, Kama and Moksha, what is found here is found elsewhere, what is not present here can be seen nowhere else."

Nothing less than Truth and Right, Satya and Dharma, form the theme of the great Epic. Sanskrit literary critics have stated that Poetry has its immediate purpose in the readers' enjoyment of its art and its next purpose in the moral awakening which takes place in the readers' hearts. The latter, the *Dharma Vyutpatti*, is an Injunction calling us to do as Rama and Yudhisthira did and to shun what Ravana and Duryodhana did. This Injunction is dissolved in the medium of poetry and is not apparent at first sight; it is not expressed, but being unmistakably implied in it, *suggests* itself to the reader. In effect, the poet's subtle Injunction and Prohibition are more powerful than those shouted from the pulpit. The Mahabharata describes itself as a poem, Kavya, in the beginning (1.1-97) and it is as Kavya that Anandavardhana, the greatest of Sanskrit literary critics, studies the Mahabharata towards the end of his classic, the Dhvanyaloka. He has brilliantly expounded there the final purport of the Great Epic as the realisation of the vanity of earthly glories and as the attainment of Dharma, Vairagya, Santi and Moksha. The changes in values brought about by the passage of Time prove the vanity of all earthly glories (Santi Parva,

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Moksha Dharma, 173, 4) and hence it is that both at the beginning and the end, the Epic has glorified Kala (I. 1. 272-275 and XVI. 9. 36-40). This Vairagya, together with Dharma, forms the means of our realising God and attaining Liberation. Anandavardhana observes: 'When Vyasa says that in his Epic, he has sung of the Lord and when he describes his epic as the "Story of Narayana"—*Narayana Katha*, his message is: "The history of the Pandavas is only the argument; the case is the greatness of the Lord. Revel in love for Him and wallow not in the worthless things of the world." '—(Dhvanyaloka, pp. 238-9). When one understands this, the huge Epic at once attains a unity of character. The Pandavas represent Dharma, which alone is the path to God; Duryodhana, his brothers and his allies represent Adharma. The story of the Epic is the conflict of the two. The Lord Himself, Bhishma, Vidura and Drona try their best to save Duryodhana by pointing out to him the superiority of Dharma; but doomed by Fate, the unthinking prince ruins himself and his allies. This Dharma is the message of the Great Epic and it can hardly be missed. As the Epic opens, it says: (I. 1. 76) "Vyasa sang of the greatness of Lord Vasudeva and the truthfulness of the Pandavas." And as the Epic closes, it says: (XVIII. 5. 76-7) "With uplifted hands, I shout: alas! none

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heeds. From Dharma can one attain his Artha and Kama. Why is not that Dharma resorted to? Not out of passion, not out of fear, not out of avarice, not even for the sake of life, should one abandon Dharma. This is the essence; this is the Bharata Gayatri. Meditate upon this as you rise out of bed every morning."

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INDEX TO THE PROPER NAMES

OCCURRING IN THE TEXT

ABHIMANYU.—Son of Arjuna and Subhadra; marries Uttara, daughter of king Virata; meets with a cruel death in the great war; father of Parikshit. Also called Arjuna (son of Arjuna), Karshni (son of Krishna, a name of Arjuna), Saubhadra and Saubhadreya (son of Subhadra).

ADHIRATHA.—Of the Suta caste of charioteers and bards; rescues Karna from the waters and brings him up as his own son; thus Karna's foster-father.

ADITYAS.—The gods, the Devas or the twelve Devas of that name.

AGNI.—God of fire; burns the Khandava forest with the help of Arjuna and Krishna. Other names, Pavaka, Havyavaha.

AMARAVATI.—The capital of Indra in heaven.

AMBA.—The eldest daughter of the Kasi king; brought by force by Bhishma to be given in marriage to Vichitravirya; desires to be set free to marry Salva.

AMBALIKA.—Third daughter of the Kasi king: the second wife of Vichitravirya; through Vyasa's Niyoga, bears Pandu.

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AMBIKA.—Second daughter of the Kasi king; first wife of Vichitravirya; through Vyasa's Niyoga, bears the blind Dhritarashtra.

ANDHAKAS.—A clan of people, kinsmen of Krishna.

ANGAS.—A territory in the east; of which Duryodhana, with the consent of his father and Bhishma, makes Karna the king.

ANGIRAS.—A Brahmarshi, father of Brihaspati.

ANTAKA.—The god of death; has a noose in his hand, hence described as Pasahasta; the same as god Dharma, father of Yudhisthira.

ARJUNA.—Third Pandava; born of Kunti when she invoked Indra, hence known as Indratmaja.

Other names: Partha, Kaunteya, etc., (son of Pritha or Kunti), Phalguna (born in the constellation of Uttaraphalguni), Madhyama Pandava (the middle-born of the five brothers), Bibhatsu (because he never did anything loathsome), Kiriti, Kiritamali, (because he always wore on his head a golden diadem given to him by Indra), Pakasasani (son of Pakasasana, Indra), Jishnu (the victorious, Nara (because he was the incarnation of the ancient sage Nara, the brother of the other ancient sage Narayana, the Lord, who incarnated as Krishna), Dhananjaya (the winner of wealth), Savyasachi (ambidexterous), Gandivadhanvan

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(the Gandiva-bowed), Kapidhvaja, Vanaradhvaja (having a monkey on his banner), Svetavahana (having white horses in his chariot). Also called Krishna. perhaps because of his partial identity with Krishna; hence is his son Abhimanyu called Karshni.

ASTRA.—A divine missile.

ASVASENA.—A serpent of the Khandava forest, which was not burnt in the forest fire.

ASVATTHAMAN.—Son of Drona, a Brahmacharin, a great warrior; had a jewel on his head; one of the three who survived on the side of Duryodhana in the great battle; murdered Dhrishtadyumna and the sons of the Pandavas at night and was disgraced for it by being deprived of the jewel on his head. Also referred to as Guruputra (son of the teacher), Dronaputra, Drauni, (son of Drona), Bharadvaja (grandson of Bharadvaja).

ASVATTHAMAN.—The name of an elephant; its name is exploited to kill Drona.

ASVINS.—The twin-doctors of the Devas; celebrated for their beauty; are invoked by Madri, and give birth to the twin Pandavas, Nakula and Sahadeva.

• BAHLIKA.—Younger brother of the Santanu; oldest of the characters in the story; an elder in the Kuru court, mentioned while Krishna visits it for negotiating peace.

BAKA.—A demon living in the vicinity of the town of Ekachakra. Bhima rids the town of this demon.

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BALARAMA.—Elder brother of Krishna; other names: Sankarshana and Rama; an incarnation of the great serpent Adisesha, on which Vishnu is lying; disappears from the world in the form of a huge serpent which issues out of his body and enters the ocean.

BHARATA.—Son of Dushyanta and Sakuntala, from whom his race takes its name, and through the race, the Epic, Mahabharata; his descendants are referred to as Bharatas; thus Dhritarashtra, Pandu, their sons and Janamejaya, the great grandson of the Pandavas, are referred to as Bharata.

BHASKARA.—The Sun; he begets Karna on Kunti while she was a maiden.

BHIMA.—Second son of Pandu; borne by Kunti by invoking God Vayu; terrible in strength, hence Bhima; also Bhimasena; because of his great appetite, called Vrikodara; Vayuputra, Pavanatmaja, Pavani etc., (son of the Wind-god).

BHISHMA.—Son of Santanu and Ganga; originally called Devavrata; afterwards called Bhishma on taking the terrible vow of celibacy; the grand-old-man of the Epic; grandfather of the heroes of the story; plays a very large part in the story. other names: Gangeya, Jahnavisuta, etc., (son of Ganga); Apagasuta, Nadisuta (son of the river, the Ganges); Santanava (son of Santanu); Pitamaha (grandfather).

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Being of royal birth, he is occasionally referred to as king also, (Raja, Narendra, etc.), though he renounced the kingdom in favour of Satyavati's sons.

BHOJAS.—A clan of people, who were kinsmen of Krishna. Kamsa, Krishna's uncle, whom Krishna killed, was their king for some time. Krishna restored his father Ugrasena to the throne.

BHUMINJAYA.—The son of the Virata king; also called Vairati, Uttara and Virataputra.

BRAHMA ASTRA.—A very powerful divine missile, presided over by Brahma.

BRIHADBALA.—The Kosala king fighting for Duryodhana; killed by Abhimanyu.

BRIHANNALA.—The name assumed by Arjuna, as the eunuch teacher of dance and music at Virata's court.

BRIHASPATI.—The preceptor of the Devas, of whom Drona was a partial incarnation; the greatest of the seven sons of the sage Angiras; Drona is absorbed into him in the end.

CHITRANGADA.—First son of Santanu and Satyavati; succeeded Santanu but soon died in an encounter with a Gandharva of his own name.

CHITRASENA.—The king of the Gandharvas who takes Duryodhana captive.

DAMAGRANTHIN.—Nakula's name during his incognito life as the keeper of Virata's horses.

DARUKA.—Krishna's charioteer; carries to the Pandavas the news of the tragic end of the Yadavas.

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DASARAJA.—Chief of the fishermen around the Jumna; foster-father of Satyavati; gives Satyavati as wife to king Santanu, after securing for her issue promise of succession to the throne. Referred to also as Dasa (fisherman) and Ucchaissravas which seems to be his real name.

DASARHAS.—A clan of people who were Krishna's kinsmen.

DASYUS.—A marauding tribe infesting the Panchanada region (the land of the five rivers); fall upon Arjuna's party consisting of Yadava women, and plunder the wealth and the women in the party: called also Abhiras.

DAUSSASANI.—Dussasana's son; figures among the many who jointly kill Abhimanyu; he fights Abhimanyu with his mace and strikes him dead before he could rise.

DEVADATTA.—Arjuna's conch.

DEVAKA.—A Kshatriya of the Saurasenas; brother of Ugrasena, father of Kamsa; father of Devaki, wife of Vasudeva and mother of Krishna; thus Krishna's maternal grandfather; had by a Sudra wife a daughter whom Vidura married; thus Krishna was Vidura's wife's half-sister's son.

DEVAKI.—Krishna's mother; wife of Vasudeva and daughter of Devaka; a half-sister of hers was married to Vidura.

DEVENDRA.—Indra, king of the heavenly region and the Devas; is invoked by Kunti and gives birth to Arjuna, the third Pandava; also referred to by the names, Sakra, Vasava,

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Mahendra, Indra, Suresvara, Devesa, Devaraja.

DHANAPATI.—Kubera: the king of the semi-divine beings, the Yakshas; lord of the northern quarter: called also Dhanesa. At the end, Dhritarashtra attains to his world.

DHATA.—The creator, God Brahma, Prajapati.

DHARMA.—God Dharmaraja: partially incarnated as Vidura; begot Dharmaputra alias Yudhisthira on Kunti; appears as the Yaksha in the form of a crane and tests Yudhisthira's stand by Truth and Dharma during his forest life; and again tests Yudhisthira as a dog in the great journey to heaven: Vidura and Yudhisthira are absorbed into him at the end.

DHARTARASHTRAS.—The hundred sons of Dhritarashtra; the anti-heroes of the Epic: the name Kauravas often applied only to them; after they are killed in the battle, it is said, they become one with the demons.

Occasionally mean also those who fought on Duryodhana's side. The name Dhartarashtra refers to Duryodhana often.

DHAUMYA.—A Brahmana; the priest of the Pandavas.

DHRISHTADYUMNA.—Son of king Drupada; brother-in-law of the Pandavas; appointed commander of the Pandava forces: also called Parshata (grandson of Prishata).

DHRITARASHTRA.—Born of Ambika, the first wife of Vichitravirya, after his death,

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through Vyasa's Niyoga; blind, hence referred to as Prajnachakshus (one to whom the mind alone is the eye); marries Gandhari and begets a hundred sons, Duryodhana, Dussasana, Vikarna and others; has a Vaisya wife also, who bears to him the son Yuyutsu. Called also Ambikasuta, Ambikeya (son of Ambika) and Maharajan, Rajan (king).

DRAUPADEYA.—Any one of the five sons of Draupadi; all of them are murdered by Asvatthaman in a nocturnal attack on the sleeping camp of the Pandava forces.

DRAUPADI.—The queen of the Pandavas; daughter of king Drupada (hence Draupadi); her name is Krishna; also called Panchali; because she is the daughter of the Panchala king; Parshati, since she was the grand-daughter of Prishata; and Yajnaseni, daughter of Yajnasena, which is another name of Drupada.

DRONA.—A Brahmin; master of the Dhanurveda, the military science; the preceptor of the sons of Dhritarashtra and Pandu, of Karna, and of Dhrishtadyumna; hence referred to simply as Acharya. He was a partial incarnation of Brihaspati, the preceptor of the Devas. Also referred to as Bharadvaja (son of Bharadvaja).

DRUPADA.—King of the Panchalas; belongs to the Somaka line; father of Sikhandi, Dhrishtadyumna and Draupadi; father-in-law of the five Pandavas. Other names: Parshata (son of Prishata), Yajnasena, Panchalya, Saumaki (grandson of Somaka).

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DURYODHANA.—Eldest son of Dhritarashtra and Gandhari; the anti-hero of the Epic. Also called Suyodhana, Dhartarashtra, etc., (son of Dhritarashtra), Gandhari (son of Gandhari), Raja, Nripa, Kururaja etc., because he was king.

DUSSALA.—The one daughter of Dhritarashtra and Gandhari; given in marriage to Jayadratha, the king of the Sindhus.

DUSSASANA.—Duryodhana's brother and associate in evil deeds; second son of Dhritarashtra; also referred to as Rajavaraja, brother of the king (*i.e.*. Duryodhana).

DVAITAVANA.—A part of the Kamyaka forest; also the name of a sacred lake in the Kamyaka forest. The exiled Pandavas spend part of their forest-life on its banks.

DVARAKA.—Krishna's island-city in the sea in the west; submerged in the waters after He left the world.

EKACHAKRA.—The town which the Pandavas first reach after their escape from the lac house; the brothers live there disguised as Brahmins for some time; and during this time, Bhima kills the demon Baka who was infesting that town.

GADA.—A half-brother of Krishna; describes Arjuna's qualities to his sister Subhadra and Subhadra's qualities to Arjuna. As elder brother of this Gada, Krishna is called Gadagraja.

GANDHAMADANA.—A part of the Himalayas; lies between Siva's Kailasa and Kubera's Alaka.

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GANDHARI.—Daughter of the king of the Gandharas, Subala, hence called Subalatmaja; wife of Dhritarashtra and mother of Duryodhana and others.

GANDHARVAS.—A class of divine beings; they assail Duryodhana's forces and take captive Duryodhana and others, while the latter are on a trip to their cattle-farms in the Kamyaka forest.

GANDIVA.—Name of Arjuna's bow.

GANGA.—The divine Ganges; marries Santanu; gives birth to eight sons; throws seven into the waters, sparing the eighth, (Bhishma), and leaves Santanu.

GHATOTKACHA.—Demon-son of Bhima and Hidimba; appears in the great battle on the side of the Pandavas with an army of demons and after doing havoc during a nocturnal fight, is killed by Karna with his Sakti missile.

GOPAS.—Shepherd forces of Krishna; also called Narayanas.

HARI.—The Supreme Lord who is also the Krishna of this epic. Other names of His occurring in this text are Hrishikesa, Vishnu, etc. See under Krishna.

HASTINAPURA.—The capital of the Bharatas; other names: Hastinaman, Nagasahvaya, Gajasahvaya, Nagapura.

HIDIMBA.—A demon whom Bhima kills in the forest adjacent to Varanavata.

HIDIMBA.—The sister of the abovementioned demon, Hidimba; loves Bhima; permitted by Kunti to have Bhima as

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husband; bears to Bhima the son named Ghatotkacha.

HIMAVAN.—The Himalayas; the Pandavas spend part of their exile-life on its slopes; Arjuna performs his penance on one of its summits.

HRADA.—The lake named Dvaipayana in the battle-field of Kurukshetra, where Duryodhana hides himself, after his armies are completely destroyed.

INDRADHVAJA: Indra's banner, worshipped in ancient days.

INDRAPRASTHA.—Yudhisthira's capital; old name, Khandavaprastha.

ISHIKA ASTRA.—A dreadful missile charged with incantation; Asvatthaman lets it on Uttara's womb, so that the Pandava line may become extinct.

JAYA.—A name of the Epic, the Mahabharata.

JAYADRATHA.—King of the Sindhus; son-in-law of Dhritarashtra, brother-in-law of Duryodhana, and husband of Dussala; plays a prominent part in killing Abhimanyu, Arjuna's son, in the great battle and is killed by Arjuna. Also called Saindhavaka, Saindhava, Sindhuraja.

KAMYAKA.—A forest where the Pandavas spend a large part of their exile-life; it was near the river Sarasvati. The Dvaita forest also forms part of it.

KANKA.—Means 'a false Brahmin'; Yudhisthira assumes it as his name

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when he lives as a Brahmin courtier of king Virata.

KAPI.—A monkey; the ensign on the banner of Arjuna's chariot presented to him by Agni. Later, for Bhima's sake, his half-brother, Anjaneya-Hanuman, infuses himself into the form of this monkey on Arjuna's banner, during the great battle.

KARNA.—First-born son of Kunti; born (while she was a maiden in her foster-father's house) on her invoking God Sun, and hence called Vaikartana, Adityanandana (born of the Sun) and so on; left by Kunti on the waters of the river; brought up by a charioteer named Adhiratha, (hence called Adhirathi, Sutaputra, etc.) and his wife Radha, (hence called Radheya); the main strength of Duryodhana; great archer; celebrated for his munificence. Also called Vrisha.

KARTAVIRYA.—An ancient Haihaya king who ruled on the banks of the Narmada; a very great warrior; had a thousand hands; also known as Arjuna and Kartavirya Arjuna; mentioned here as an object of comparison for valour and strength.

KASIPATI.—King of the Kasis; offers three daughters in Svayamvara to the kings; the first wants to marry the king of the Saubhas; the other two marry Vichitravirya, Santanu's second son.

KAUNTEYA.—Son of Kunti.—Yudhishthira, or Bhima or Arjuna.

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KAURAVA.—Any scion of the Kuru house, Dhritarashtra, Pandu, or any son of either.

KHANDAVA.—Name of the forest on the bank of the Jumna and adjacent to Yudhisthira's capital, (Indraprastha) Kandavaprastha.

KHANDAVAPRASTHA.—The city which Yudhisthira was given to rule over by Dhritarashtra; it was renamed Indraprastha after being rebuilt and made Yudhisthira's capital.

KICHAKA.—The brother-in-law of king Virata and his commander-in-chief; makes advances to Draupadi and is killed by Bhima.

KRIPA.—A Brahmana; first preceptor of the sons of Dhritarashtra and Pandu; brother-in-law of Drona who took his place; son of Saradvan, hence called Saradvata: brother of Saradvati, wife of Drona; one of the three survivors on Duryodhana's side, in the great battle. Also referred to as Gautama, a Gotra name.

KRISHNA.—An incarnation of God Narayana; the dominating personality of the Bharata; of the race of the Yadavas and tne Vrishnis and hence called Yadava and Varshneya; the strength of the Pandavas, who are his aunt Kunti's sons; also referred to by the following names: Kamsa Kaliya Sudana (the destroyer of his tyrant-uncle Kamsa and the serpent Kaliya), Kamalapatraksha and Pundarikaksha (of lotus eyes), Isvara, Sarvesvara (Lord, Lord of all), Hari, Kesava, Vasudeva,

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Jagannatha, Madhava, Satvata (of the Satvata race), Achyuta, Dasarha (of the Dasarha race), Bhutaguru (Lord of all beings), Gopa (because he lived in childhood among the cowherds of Brindavan), Janardana, Chakragadapani (one who has the discus and mace in his hands), Kesihan) (the destroyer of the demon Kesin), Pushkarekshana (because he had eyes like full-blown lotuses), Dvarakanilaya or D.—vasin (denizen of Dvaraka), Govinda, Yadavanandana (a scion of the Yadava line), Mahayogin (the Great Mystic), Visvatman (Soul of the Universe), Visvabhavana (Creator of the Universe), Tribhuvanesvara (Lord of the three worlds), Hrishikesa, Madhusudana (destroyer of the demon Madhu), Devakiputra (son of Devaki), Sauri (grandson of Sura), Purushottama, Lokanatha, Gadagraja (elder brother of Gada), Andhakavrishninatha, Yadupravira, Vrishnisimha, Vrishnikulapravira, Yadukulodvaha, Vishtarasravas, Vishnu, Bhagavan, Devadevesa, Purana Rishi, Yogacharya, Sarngadhanvan, Sarngin (armed with the Sarnga bow.

KRITAVARMAN.—The only Yadava chief who fights in the great war for Duryodhana; son of Hridika, hence called Hardikya; one of the three survivors on Duryodhana's side; Satvata (because he belonged to that race).

KURU.—An ancestor of the Bharatas; the race is named after him also; thus the

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heroes of the Epic are called Kurus, Kauravas, Kauravyas, Kurunandanas and Kurusattamas.

KURUKSHETRA.—The great battle-field; the place where the Gandharva named Chitrangada and Chitraugada, Santanu's first son by Satyavati, fight and the latter is killed; the place where the great battle of the Epic takes place for eighteen days.

MADANA.—Cupid, god of love.

MADRESVARA.—King of the Madras; father of Madri, mother of the last two Pandavas, Nakula and Sahadeva, the twins; father of Salya, the uncle of the Pandavas.

MADREYA.—A son of Madri, Nakula or Sahadeva.

MADRI.—Daughter of the king of the Madras; sister of Salya; second wife of Pandu; invokes the Asvins and bears the twins, Nakula and Sahadeve, the last two Pandavas; mounts her husband's funeral pyre, leaving her sons to Kunti's care. Referred otherwise also as Madrarajasuta and Madravati.

MANDAVYA.—A sage named Mandavya or Animandavya cursed God Yamadharma as a consequence of which Yamadharma partially incarnated himself as Vidura.

MANU.—The first and greatest of the kings of ancient India; son of Visvasvan (Sun); founder of the solar race; greatest exemplar of righteous rule.

MATSYAS.—The name of Virata's country.

MARUTS.—The gods, the Devas.

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MAYA.—The architect of the demons; he was in the Khandava forest while it was being burnt by Agni with the help of Krishna and Arjuna. In return for saving him, Maya builds for the Pandavas an excellent hall in their capital.

MERU,—A mythological golden mountain, biggest of all mountains, the centre around which the Sun and the Moon revolve.

NAGA ASTRA.—Serpent-missile which Karna aims at Arjuna and from which Krishna contrives to save Arjuna by sinking the chariot.

NAKULA.—Fourth Pandava, son of Madri: noted for his beauty. Also referred to as Madreya, (son of Madri).

NARA.—An ancient sage, brother of sage Narayana, who is none else than God Narayana. Nara incarnates as Arjuna; he is partially identical with Narayana.

NARADA.—One of the chief celestial sages: son of Brahma.

NARA-NARAYANA-ASRAMA.—The penance-grove of Nara and Narayana in the Himalayas.

NARAYANA.—The ancient sage of that name who is God Himself.

OGHAVATI.—A stream on the banks of which the Pandavas and Krishna stay for the night, after the battle comes to an end on the eighteenth day; and on whose banks Bhishma lies on a bed of arrows till Uttarayana.

PANCHAJANYA.—Krishna's conch.

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PANCHALAS.—The country ruled by king Drupada; gives the name Panchala to Drupada and Panchali to Draupadi.

PANCHANADA.—The region of the five rivers; the Punjab.

PANDAVAS.—The five sons of Pandu; the heroes of the Epic; also referred to by the general names Bharatas, Kauravas, Kauravyas, Kurunandanas, Panduputras etc.

PANDAVEYA.—Son of Pandu; another form of the word 'Pandava'.

PANDU.—Born of Ambalika, second wife of Vichitravirya through Vyasa's Niyoga; marries Kunti and Madri; father of the five Pandavas, the heroes of the Epic. Also referred to as Ambalikasuta (son of Ambalika).

PARIKSHIT.—Son of Abhimanyu and Uttara; born a corpse as a result of the deadly missile aimed at his mother's womb by Asvatthaman; Krishna brings him to life by his power; succeeds the Pandavas on the throne; father of Janamejaya, to whom Vaisampayana, at the bidding of Vyasa, narrates the Mahabharata.

PARTHA.—A son of Pritha or Kunti; Yudhisthira or Bhima or Arjuna; refers mainly to Arjuna; cf. Parthasarathi, a name of Krishna.

PRABHASA.—A Tirtha in West India; a waterside to which the Yadava tribes go for making merry and where they destroy themselves by mutual fight.

PRACHYAS.—The people of the east.

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PRAMANAKOTI.—A wooden structure used as bathing stand, projecting into the Ganges; Bhima, who was sleeping there, tired after swimming, was thrown into the Ganges by Duryodhana.

PRATIKAMI (-MIN).—Of the Suta caste: the messenger attending on Duryodhana who goes to Draupadi to inform her that she had been made a slave in the game of dice. Some take it as a common name meaning 'messenger', some as the proper name of that particular messenger.

PRATIPA.—A king of the line of Bharata; father of king Santanu.

PRATISMRITI.—A Mantra; it is by the power of this Mantra that Arjuna wins the favour of God Siva and Indra and gets divine missiles from them.

PRATIVINDHYA.—Son of Yudhisthira and Draupadi.

PRISHATA.—The father of Draupadi, king of the Panchalas; he was the son of king Somaka. From him king Drupada takes the name Parshata and Draupadi, as Parshata's daughter, is referred to as Parshati.

PRITHA-KUNTI.—Daughter of Sura, the Yadava chief; originally called Pritha, but later called Kunti having been adopted as daughter by a cousin of Sura, king Kuntibhoja of the Bhojas; first wife of Pandu; mother of the first three Pandavas, Yudhisthira, Bhima and Arjuna.

PUROCHANA.—A minister and ally of Duryodhana; Duryodhana entrusts him

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with the task of burning the Pandavas in the lac house at Varanavata; instead, the Pandavas burn him in the same lac house and escape.

RADHA.—Wife of Adhiratha and foster-mother of Karna; through her, Karna gets the name Radheya.

RAJASUYA.—One of the sacrifices performed by ancient kings; Yudhisthira performs it.

RAMA.—The incarnation of God Vishnu previous to His incarnation as Krishna; son of Dasaratha of the solar race, hence known as Dasarathi; mentioned here as a great exemplar of righteous rule.

RATI.—Consort of Madana; goddess of Love.

RAUDRA ASTRA.—Rudra-missile; another divine missile which Karna wants to aim at Arjuna but is not able to.

RUDRAS.—The eleven Devas of that name.

SAHADEVA.—Fifth and last Pandava; son of Madri, born by her invocation of the Asvins; famed as a scholar: also referred to as Madreya, etc. (Madri's son).

SAIRANDHRI.—A lady attendant adept in toilet; the guise in which Draupadi spends her incognito life in Virata's harem.

SAKTI.—A pike-like powerful missile; Karna had one such given to him by Indra, which Karna was keeping in store to kill Arjuna but which he had to use against Ghatotkacha.

Yudhishthira aims a Sakti and kills his uncle, Salya.

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SAKUNI.—Son of the king of the Gandharas, Subala, and hence called Saubala; brother of Gandhari and uncle of Duryodhana; Duryodhana's evil genius; great cheat and adept at dice; is killed by Sahadeva in the great battle.

Also referred to as Gandhara and Gandhararaja (prince of the Gandharas).

SALYA.—Madra prince (Madraraja, Madradhipa, Madresvara), brother of Madri (second wife of Pandu), uncle of the twins, Nakula and Sahadeva; referred to as uncle to the other Pandavas and to Duryodhana also; a warrior equal to Krishna in valour and in driving the horses; he was proceeding to the Pandavas on the eve of the great war but was cleverly secured by Duryodhana for his side; drives the chariot for Karna and after Karna's fall, becomes the commander of Duryodhana's forces for half a day on the eighteenth day of the battle; is killed by Yudhisthira.

SAMSAPTAKAS.—Warriors who swear profusely while fighting; the forces of the king of the Trigartas, his son Susarman and others, who fight for Duryodhana and are destroyed by Arjuna.

SANJAYA.—The charioteer, minister and messenger of Dhritarashtra; of the Suta caste: hence referred to as Suta, Sutaputra; Gavalgani (son of Gavalgana).

SANTANU.—Son of King Pratipa; marries Ganga and gives birth to Bhishma; then marries Satyavati, already mother of Vyasa,

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and gives birth to Chitrangada who dies early and Vichitravirya who succeeds him on the throne.

SARASVATI.—A river. The Kamyaka forest is said to be on its banks.

SATANIKA.—Son of Nakula and Draupadi.

SATAYUPA.—A Rajarshi, a king who had retired and taken to ascetic life; living near Vyasasrama; Dhritarashtra, Gandhari, Kunti, Vidura and Sanjaya, who retire into the forests, stay for some time there and get initiated into ascetic life.

SATVATAS.—A clan of people who were kinsmen of Krishna; hence is Krishna called Satvata, and Subhadra, Satvati.

SATYABHAMA.—A wife of Krishna.

SATYAVATI.—Daughter of Uparichara Vasu; foster-daughter of the chief of the fishermen; mother of Vyasa as a maiden; later married to Santanu; mother of Chitrangada and Vichitravirya. Referred to also as Daseyi (fisherman's daughter).

SAUBHAPATI.—King Salva, whom Amba, the eldest daughter of the Kasi king, wants to marry; Saubha is the name of his capital which, it is said, was a huge Vimana which he could move at will.

SIKHANDIN.—Eldest son of Drupada; he was originally a girl and then there was a sex-transformation in her; he led a squadron of forces for the Pandavas and was employed to kill Bhishma; for Bhishma was vowed not to fight eunuchs, women or such as had been women once.

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SISUPALA.—King of the Chedis; also called Sunitha; an enemy of Krishna. (The Vidarbha princess Rukmini, who wanted to marry Krishna, was about to be given in marriage to Sisupala by her eldest brother, Rukmin, but Krishna carried her away and married her). Sisupala questions Krishna's greatness in Yudhisthira's Rajasuya and is slain by Krishna.

SIVA.—God Siva; one of the Hindu Trinity; mentioned as comparison for great prowess; is propitiated by Arjuna; bestows on Arjuna the Pasupata missile. Other names Sankara, Isana, Rudra, Hara, Vrishabhadhvaja.

SIVA.—Name of the lac house where Purochana lodges the Pandavas at Varanavata.

SKANDA.—The boy war-god, born of Siva and Parvati, who led the Devas against the Asuras; also called Pavaki, son of Pavaka (god of fire) who also plays a part in the story of his origin.

SOMAKAS.—The Panchalas; the name is after king Somaka, grandfather of Draupada; allies fighting on the side of the Pandavas in the great battle.

SRUTAKARMAN.—Son of Arjuna and Draupadi.

SRUTASENA.—Son of Sahadeva and Draupadi.

SUBALA.—The king of the Gandharas: his daughter is Gandhari, the wife of

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Dhritarashtra; his son is the villain of the Epic, Sakuni, uncle of Duryodhana.

SUBHADRA.—Krishna's sister; one of Arjuna's wives; mother of Abhimanyu. Also called Satvati, after her race.

SUDESHNA.—Virata's queen.

SUMITRA.—The king of the Sauvira people whom Arjuna puts down, as soon as Yudhisthira is appointed as Yuvaraja.

SURA.—The Yadava chief; father of Vasudeva and grandfather of Krishna; father of Kunti, mother of the first three Pandavas.

SUTASOMA.—Son of Bhima and Draupadi.

SVA.—The dog in the form of which God Dharma follows Yudhishthira in his journey towards heaven and tests his Dharma.

TANTRIPALA.—Sahadeva's name as the cowherd of Virata.

TRIGARTAS.—The country lying close to the Matsyas; inimical to the Matsyas and friendly to Duryodhana; often laid waste by Kichaka, commander of the Matsya forces.

UPAPLAVYA.—The city in the Matsyadesa where the Pandavas stay at the end of their one year's incognito life in the Viratanagara; near the capital; it is from there that peace talks are conducted by the Pandavas.

UTTARA.—Daughter of king Virata; wife of Abhimanyu, Arjuna's son; mother of Parikshit.

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VAJRA.—Krishna's grandson; survives the Yadavas; is installed as king by Arjuna at Sakra-(Indra) prastha.

VAJRANABHA.—This is taken as a descriptive attribute of the discus presented to Krishna by Agni; some take it also as another name of Krishna's Chakra, Sudarsana.

VALALA.—The name which Bhima as cook assumes in his incognito life at Virata's court.

VALANA.—An ally and assistant of Duryodhana who helps the latter to poison Bhima's food.

VARANAVATA.—A city lying close to the capital of the Kauravas, Hastinapura; the Pandavas are asked to go there to witness the festival of Siva and an attempt is made to burn them in a lac house there.

VASUDEVA.—A Yadava; son of Sura; Krishna's father; Matula (uncle of the first three Pandavas), Sauri (son of Sura).

VASUS.—A group of the Devas, eight in number; Bhishma is an incarnation of a Vasu; in the end, he joins them.

VAYU.—God Vayu; invoked by Kunti; gives birth to Bhima, the second Pandava.

VEDANGAS.—The six lores auxiliary to the Vedas: Phonetics, Prosody, Grammar, Etymology, Astronomy, and Ritual codes.

VEDAS.—The revealed scriptures of the Hindus.

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VICHITRAVIRYA.—Second son of Santanu and Satyavati; succeeds his brother Chitrangada on the latter's death; married by Bhishma to two daughters of the Kasi king; becomes prey to a wasting disease through indulgence in pleasures, and dies childless.

VIDURA.—Born by Vyasa's Niyoga to a Sudra maid-servant of Ambika; the minister of the house of the Kauravas; a partial incarnation of God Dharma; stands by Dharma at all costs: loved by Krishna and the Pandavas and loves the Pandavas for their Dharma; renowned for his wisdom; hence called Vidura and referred to as Mahamati; also referred to as Kshatta (born of a Sudra wife).

VIKARNA.—One of the hundred sons, and the only righteous son, of Dhritarashtra; boldly voices forth his view at the end of the game of dice that Draupadi has not been made a slave.

VIRATA.—The king of the Matsyas; Matsyaraja, Matsya.

VIRATADESA.—The country where the Pandavas live their incognito life for a year.

VIRATANAGARA.—The capital city of the Virata territory.

VISVAKARMAN.—The architect of the gods in heaven; asked by Indra to rebuild the city of Khandavaprastha for Yudhisthira.

VRISHNIS.—A race of Krishna's kinsmen, after whom Krishna gets his name Varshneya.

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VYASA.—The author of the Mahabbharata; a sage; born to Satyavati and sage Parasara, when the former was a maiden; half-brother of Vichitravirya, son of Satyavati and Santanu; raises issue through Niyoga on Vichitravirya's wives; thus father of Dhritarashtra, Pandu and Vidura; appears at critical times to help the Pandavas. Other names; Krishna, Dvaipayana (born on an island), Satyavatisuta (son of Satyavati); once referred to as Bharata Pitamaha, (grandfather of the Bharatas).

VYASA ASRAMA.—The abode of Vysa in the Himalayas; the penance-grove named Badarikasrama.

YADAVAS.—A Western Indian race named after the ancestor Yadu; the race of Krishna and Kunti, the mother of the Pandavas.

YAKSHA.—A semi-divine being; God Dharma, Yudhisthira's father, takes the form of a Yaksha and as a crane appears in the enchanted lake in the forest and tests Yudhisthira's Dharma.

YAMUNA.—A river flowing from the Himalayas and joining the Ganges; the Jumna; Santanu meets Satyavati on its banks.

YAMUNA ADRIRAJA.—That part of the Himalayas where the Jumna has its rise.

YAMAU.—The twin-sons of Madri, Nakula and Sahadeva.

YATUDHANAS.—Demons; the hundred sons of Dhritarashtra, who were manifestations of demons, get merged into the demons after their death.

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YAVANADHIPA.—King of the Yavana people whom Arjuna vanquishes, as soon as Yudhisthira is made Yuvaraja.

YUDHISTHIRA.—Eldest son of Pandu; borne by Kunti by invoking God Dharma: the hero of the Epic. Other names: Dharmaraja (the righteous king), Dharmaputra (son of God Dharma), Ajatasatru (one who had no enemy), Ajamidha (scion of Ajamidha, grandfather of Kuru); also referred to as king.

YUYUDHANA.—Son of Satyaka, hence called Satyaki; a Yadava chief; kinsman of Krishna; accompanies Krishna when he goes on the great embassy; fights for the Pandavas.

YUYUTSU.—Son of Dhritarashtra and his Vaisya wife; joins the Pandavas in the great battle; the one surviving member of the line of Dhritarashtra; appointed regent for Parikshit by the Pandavas on their journey to the heavens; referred to also as Vaisyaputra.

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891·21/26 पुस्तकालय गुरुकुल कांगड़ी

"No work of the imagination that could be named, always excepting the Iliad, is so rich and so true as the *Mahabharata* in the portraiture of the human character—not in torment and suffering as in Dante, not under overwhelming passions as in Shakespeare—but human character in its calm dignity of strength and repose, like those immortal figures in marble which the ancients turned out, and which modern sculptors have vainly sought to reproduce. The old Kuru monarch Dhritarashtra, sightless and feeble, but majestic in his ancient grandeur; the noble grandsire Bhishma, 'death's subduer' and unconquerable in war; the doughty Drona, venerable priest and vengeful warrior; and the proud and peerless archer Karna—have each a distinct character of his own. . . The proud and unyielding Duryodhan, and the fierce and fiery Duhsasan stand out foremost among the wrathful sons of the feeble old Kuru monarch. And Krishna . . . . unmatched in human wisdom, ever striving for righteousness and peace, he is thorough and unrelenting in war when war has begun. And the women of the Indian Epic possess characters as marked as those of the men. The stately and majestic queen Gandhari, the loving and doting mother Pritha, the proud and scornful Draupadi nursing her wrath till her wrongs are fearfully revenged, and the bright and brilliant and sunny Subhadra, —these are distinct images pencilled by the hand of a true master in the realm of creative imagination."—*R. C. Dutt.*

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